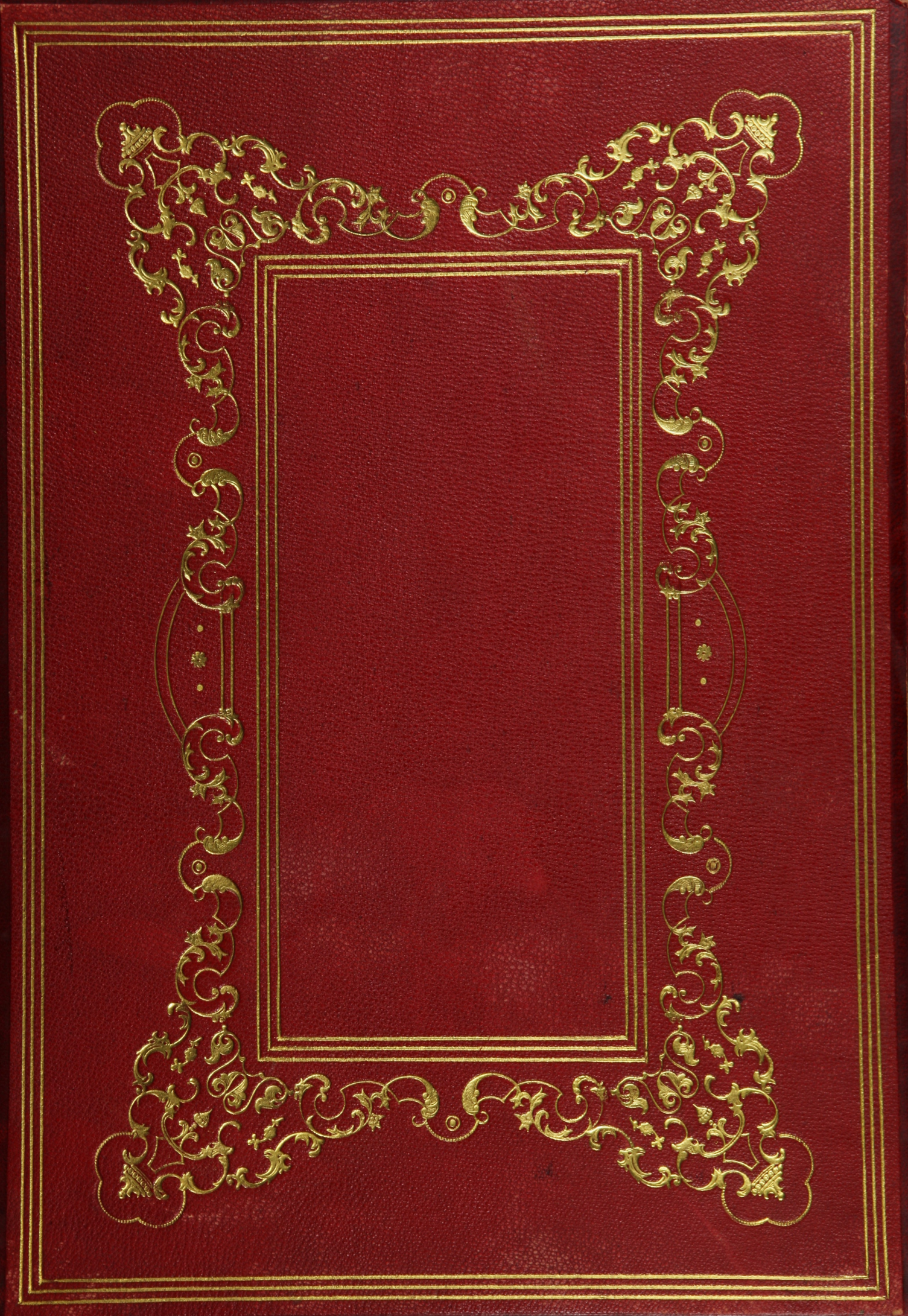
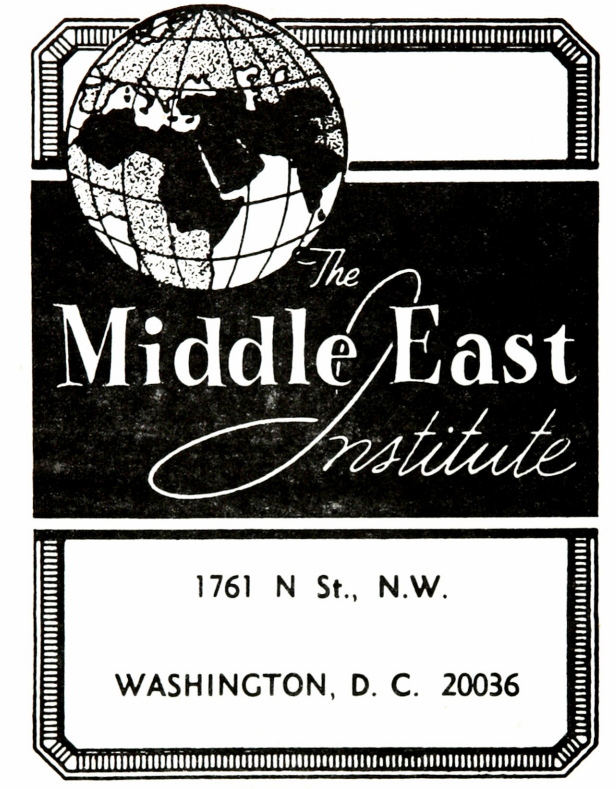



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FROM DRAWINGS MADE ON THE SPOT BY

David Roberts, R.A.

WITH HISTORICAL DESCRIPTIONS BY

THE REV^D GEORGE CROLY, LL.D.

VOL. 2.



BAALBEC, FROM THE FOUNTAIN.

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BETHLEHEM.

WE now enter on that portion of our Volume which traces the early steps of Christianity; and we approach it with a reverence due to the most solemn transaction of the world.

Religion is the key of History; and the more closely we investigate the course of Providence, the more distinctly shall we comprehend the course of man. The three great Revelations, the Patriarchal, the Jewish, and the Christian, will be found to have been adapted to the three great periods of Society, and to have been adapted with a foresight and a completeness, which argue their origin Divine. In each instance, the Religion long preceded the period, a proof that it was not the work of human necessities; and the Period was always the subject of both Prophecy and Miracle, a proof that it was also the operation of the will of Heaven.

The first stage of human society after the Dispersion of the descendants of Noah was Clanship; an existence by small tribes, widely separated, and roving over the wastes of the world. That this form of society was by a Divine ordinance is evident, from the prophetic name of the Patriarch, PELEG (Dispersion), in whose time this extraordinary change was to be effected; and from the miracle expressly wrought to counteract the establishment of an Empire at Babel; that miracle, too, having the object of even increasing the dispersion, by breaking up the universal language. The Religion had been given five hundred years before, by the Covenant with Noah, itself only a renewal of the Religion given at the gates of Paradise; its simple tenets being, the Existence of a God, the Sin of Man, and the hope of a Redeemer; its simple ritual being Sacrifice, and its only priest the father of the family. A Religion whose simplicity, while it contained all the essential truths of Revelation, was obviously suited to the narrow means and rude capacities of wanderers through the wilderness of the globe.

But another Period was to come, when a new and vast stimulant was to be given to the progress of mankind, by a new system of Society. The scattered clans were to be gathered into condensed masses. Government was to begin; and the passions, powers and enjoyments of mankind, were to be moulded, excited, and elevated by the force, the fear, and the splendour of the Sceptre. In this period, the civilized world was to be placed under four successive great Sovereignties: and the singularity

of this system was, that, unlike the perpetual competitorships of later kingdoms, each was to be, for its time, wholly without a rival, the supreme governor and guardian of civilized mankind. That this period was equally the work of the Divine will is proved, as in the former instance, by both miracle and prophecy; the miraculous vision of Nebuchadnezzar revealing the existence of the four successive and *only* Empires; and the prophecies of Daniel giving the detail of their origin, their objects, and their dissolution. To meet this period, a Religion had also been prepared, nearly five hundred years before—the Mosaic Covenant. For, although the Religion of the Jews was local in its ordinances, it was universal in its principles: and although expressly devised to keep the Jew separate from the profanations of the Heathen, yet in the "proselytes of the gate" it at once provided for the reception of the Gentile, and dispensed with those ordinances which were dependent on locality. But the code of Judea, besides the purest Religion, exhibited to the surrounding nations an example of the purest government. In all conditions of mankind, the two chief elements of public happiness are the Supremacy of Law, and the Security of Property. In the Jewish constitution, the Heathen saw those two elements placed in the highest point of view; a Law superior to all human change, and binding king and people; and a succession of property equally beyond the caprice of man. May it not have been with the direct purpose of impressing this example on mankind, that the Jewish kingdom was constantly connected with the four successive Empires: the lesson running parallel with them all, Judah surviving the three Eastern; and perishing only when the "Period of Empire" was to fall with Rome.

But a third Period was to come, of a totally different character from either of the past, and employing a totally different species of action. In this Period, which is our own, mankind was to be governed by separate and contemporaneous Sovereignties; thus constituting a rivalry of states, that rivalry compelling nations to cultivate their peculiar means of power, and that cultivation, obviously tending to bring into the fullest activity all the variety and vigour of individual character. This change too was the subject of miracle and prophecy. In the vision of the King of Babylon, the division of the Western Empire into ten Sovereignties was distinctly shown a thousand years before its fulfilment: the prophecies of our Lord, and the Apocalypse, splendidly and unanswerably filling up that astonishing development of Providence. It is clear, that whatever may be the other high purposes of Christianity, one was to provide a new Religion for this new period. Its whole texture was evidently intended for a more advanced time than the era of Governments acting solely by the pressure of irresponsible power. Its constant appeals to the common-sense of man, its demands on the exercise of personal judgment, its declarations of the general accountability, and its promises of future glory to all orders of men alike, in proportion to the performance of their duty here; contain at once all the essentials of human freedom, and all the loftier excitements which can awake the human mind to the most vivid exertions of its talents and virtues. This Religion too was given about five hundred years before the time for which it was especially designed, that of the European Kingdoms.

In the few lines to which we are limited in these pages, allusion only can be made to its palpable effect, in *creating* a series of questions of the highest importance to mankind, yet which had never occurred before — the education of the people, the improvement of their condition, the general elevation of their habits, and the relief of their necessities under the various circumstances of human suffering. We even find all those objects contemplated from the earliest announcement of Christianity. The first declaration of our Lord was, that He came to heal the spiritual and physical maladies of the multitude, commencing by that most direct and comprehensive of all mercies—the preaching of the Gospel to the poor.[1] His whole career was an exemplification of this announcement; from day to day, He alike healed disease and preached the Gospel; often among the outcasts, always among the multitude. Even in the awful hour of the Crucifixion, as if to prove the inexhaustible spirit of a mission which reached from the highest glory of Heaven to the lowest depths of human nature; He bore with Him a repentant criminal to Paradise.

It is admitted, that Christianity has not hitherto accomplished all its purposes; that a large portion of the world still lies under despotism, and a larger still under barbarian ignorance. Yet we are to remember, that Christianity appeals only to the heart and understanding; that it makes no use of physical power; that it disdains all attempts to allure the passions or dazzle the senses; and that against it is arrayed the whole active and interested corruption of man. Still, it is beyond all denial, that in proportion as Christianity has been acknowledged, the whole condition of society has advanced; that Law has obtained higher influence; property has been rendered more secure; Science has stretched a more vigorous flight; the general mind become more intelligent; subordination been less slavish and authority at once more lenient and more limited. The Gospel, even now, draws the circle of light and darkness; Christendom is the intellectual portion of the world. But still higher results may be awaiting mankind. The future can be only matter of hope. But there are illustrious intimations in the Scriptures that the progress of good shall not continue thus tardy beyond a certain time. Of the three great forms of human Society—Clanship, Empire, and Kingdoms, the last is probably drawing to its close. Prophecy announces one form to come; but it is still wrapt in clouds. The Atonement must for ever shine as the leading glory of the Christian triumph; but who shall say, that splendours beyond all existing conceptions may not yet follow in its train, scatter the darkness and guilt of the Fall, and more than reinstate the original grandeur of the race of man?

[1] Luke, iv. 18.

THE VIGNETTE ON THE TITLE-PAGE.

The grandeur of the ruins of Baalbec can best be appreciated by the large drawings in this Work of the eastern portico of the temple; of the doorway, so unrivalled in enrichment; and others of our illustrations of the remains of this extraordinary city; but from no point are the ruins of Baalbec seen in such picturesque combination as from the Fountain, where temples, bridges, water, and varied foliage, make up, with the ruined columns in the foreground, a scene of most singular beauty.

ENCAMPMENT OF THE PILGRIMS AT JERICHO.

At Easter the neighbourhood of Jericho is frequented by Pilgrims, who come to purify themselves in the River Jordan. But the land retains its ancient character for lawlessness, and the devotees are escorted by a strong military force under the direction of the Governor of Jerusalem.

The principal object in the Engraving is the tent of the Governor, Achmet Aga, who invited the Artist to accompany him to the Jordan (April, 1839). The scene at this juncture was strikingly Oriental. The numerous tents, the Pilgrims of all costumes and various countries, occupied in their preparations for the night; the officers of the escort galloping in all directions, some amusing themselves with throwing the djerrid, and others with firing at marks, at full speed; groups of men, women, and children, some at rest, some in sport, and some in prayer, and the whole illuminated by a sunset of remarkable vividness, which not merely enlightened the plain, but covered the distant mountains with golden and purple fire; formed a *coup d'œil* of singular and characteristic animation.[1]

[1] Roberts's Journal.



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ENCAMPMENT OF THE PILGRIMS AT JERICHO.



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DESCENT UPON THE VALLEY OF THE JORDAN.

DESCENT TO THE VALLEY OF THE JORDAN.

THE View is taken from the highway leading from Jerusalem through Jericho, and forming a part of the road, or system of roads, by which Jerusalem was connected with the countries on the Euphrates, and thence with Persia and India. The pass is singularly difficult, and still inherits its evil name as a place of robbers. In this scene of the Parable of the Good Samaritan, no stranger ventures without an escort. But its variety and boldness strongly attract the eye. "The view," says the Artist, "when we emerged from the rocky hills, was one not to be forgotten. The Valley of the Jordan lay stretched beneath our feet, in all the beauty of an Eastern evening. The Dead Sea, the silvery line of the rapid Jordan just visible, the gay colours of the pilgrim encampment glittering in the last rays of the setting sun, were fitter for the poet than the painter. The pencil must fail to realise it. On the whole line of road were Arab and Bedouin lancers."[1]

Lamartine describes the journey, beginning from Bethany, as singularly toilsome and melancholy. Neither houses nor cultivation, mountains without a shrub, immense rocks split by time, and pinnacles tinged with colours like those of an extinguished volcano. "From the summit of these hills, as far as the eye can reach, we see only black chains, conical or broken peaks, a boundless labyrinth of passes rent through the mountains, and those ravines lying in perfect and perpetual stillness, without a stream, without a wild animal, without even a flower; the reliques of a convulsed land, with waves of stone." He had still another ridge to cross, and on passing it the escort fired their muskets in token of joy.[2]

A large portion of the Valley of the Jordan has been from the earliest time almost a desert.[3] But in the northern part of the Ghor, the great number of rivulets which descend from the mountains on both sides produce in many places a luxuriant growth of wild herbage.[4] So, too, in the southern part, where similar rivulets exist, as around Jericho, there is even an exuberant fertility; but those rivulets seldom reach the Jordan, and have no effect on the middle of the Ghor. The mountains on each side are rugged and desolate; the western cliffs overhanging the Valley at an elevation of 1000 or 1200 feet, while the eastern mountains fall back in ranges of from 2000 to 2500.

But the Valley of the Jordan, wild as it is, comes honoured and hallowed to the heart by events of the noblest historical and religious memory. As the great barrier to Palestine, here was the miraculous passage of the Israelites, and the wondrous baptism of Israel. On this scene, too, was that second similar purification of the people

[1] Roberts's Journal.
[2] Travels in the East.
[3] Josephus, B. J. vii. 10.
[4] Jerom. Com. in Zech. xi. 9.

consummated in the presence of "HIM whom the heaven and the heaven of heavens cannot contain," when HE came to be baptized in the waters of the River, when the Holy Spirit visibly descended upon Him, and the voice of the Eternal Majesty proclaimed to the multitude, and to mankind, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.[1]

[1] Matt. iii. 17.

THE IMMERSION OF THE PILGRIMS.

IN this View Achmet Aga, the Governor of Jerusalem, with a part of his Arab guard, occupy the foreground. The River Jordan flows so deeply beneath its banks, that in crossing the plain from Jericho it is unseen. The stream runs about fifty feet below the level of the soil. This sinking is so remarkable, that it has long exercised the conjectures of ingenious men. The Artist thinks that it may have had some connexion with the catastrophe of the "Cities of the Plain," and the formation of the Dead Sea. It would undoubtedly elucidate in some degree that most memorable event, if we should be able to follow the original channel to the Gulph of Akaba.

His narrative gives a striking impression of the actual scene:—"As we approached the brink of the River, a general rush took place, and the women broke into the shrill cry of joy so often heard in Egypt. Even the camels, though heavily loaded, could scarcely be restrained. The Governor's carpets were spread on a high bank close to the River, where we could command a view of the entire scene; the military band and colours were brought round him, and seats were assigned to our party.

"One of the achievements is, to be the first to plunge into the stream; and on this occasion, a young Greek was swept away by the rapid current, and unfortunately drowned before our eyes. Young and old, male and female, were soon in the stream, in one promiscuous mass, some of them in imminent danger of being drowned. One of their superstitions is to put on slight dresses, which are to be preserved for their burial. This extraordinary display lasted about two hours, when the whole returned, the Governor now bringing up the rear."[1]

[1] Roberts's Journal.



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THE IMMERSION OF THE PILGRIMS.



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JERICHO.

THE ancient Jericho has wholly disappeared, with the exception of some foundations of the external walls. The modern, which bears the Arab name of Eriha, is a miserable village, with a Saracenic tower, entitled the Castle, in its centre. The houses are ruins, formed of ruins, and generally surrounded with a thorny hedge, within which the cattle are brought at night, thus increasing the squalidness of the scene. The population amount to about two hundred souls. Yet it stands in a plain capable of the highest fertility, once the famous soil of the palm, the vine, the balsam-tree, and almost every other rich product of the earth.

The climate of Jericho is excessively hot, and especially unhealthy for strangers. In traversing the short distance between Jerusalem and Jericho, the traveller passes from a pure and temperate atmosphere into the sultry heat of an Egyptian climate. Nor is this surprising, when it is considered that the caldron of the Dead Sea and the Valley of the Jordan lie several hundred feet below the level of the ocean, and nearly three thousand feet lower than Jerusalem.[1]

To the left of the Castle are the ruins of a Christian Church, on the walls of which may still be seen some very good Greek paintings. The dark tents of a party of Bedouins occupy the foreground; the cattle are enclosed in the centre of the circle during the night for protection. The more extensive encampment of the pilgrims lay behind the sand-hills, at some distance from the Castle.

The Artist's description of this scene and its accompaniments brings the whole clearly and gracefully before the eye.

"Our encampment was soon buried in sleep as the night came on, though occasionally I caught sounds of the song and the dance, either from the tents of the pilgrims or our Arab guard. The night was one of the most beautiful which I had seen even in that country, and the moon was reflected in all its brightness on the silent waters of the Dead Sea. . . . . .

"I lay down, with my tent-door open, watching the lights glittering from tent to tent, and wondering at the combination of creeds gathered together, to visit scenes so dear to the memory of the Christian. Many were from the most distant parts of the Russian Empire, and near me sat a black group of Abyssinians in their blue turbans. . . .

"Before two in the morning, the whole host were roused; and at three, a gun gave the signal that the Governor was on horseback, and had moved forward. We followed, and overtook him. Lights were carried before the Governor. The moon was casually obscured by heavy clouds; but its light now and then burst upon the long cavalcade, seen as far as the eye could reach. We moved on in silence, and the heavy tread of the dense mass was the only sound that broke the stillness of the Desert. Day at last began to dawn, and the scene became only more interesting."[2]

[1] Biblical Researches, ii. 282.

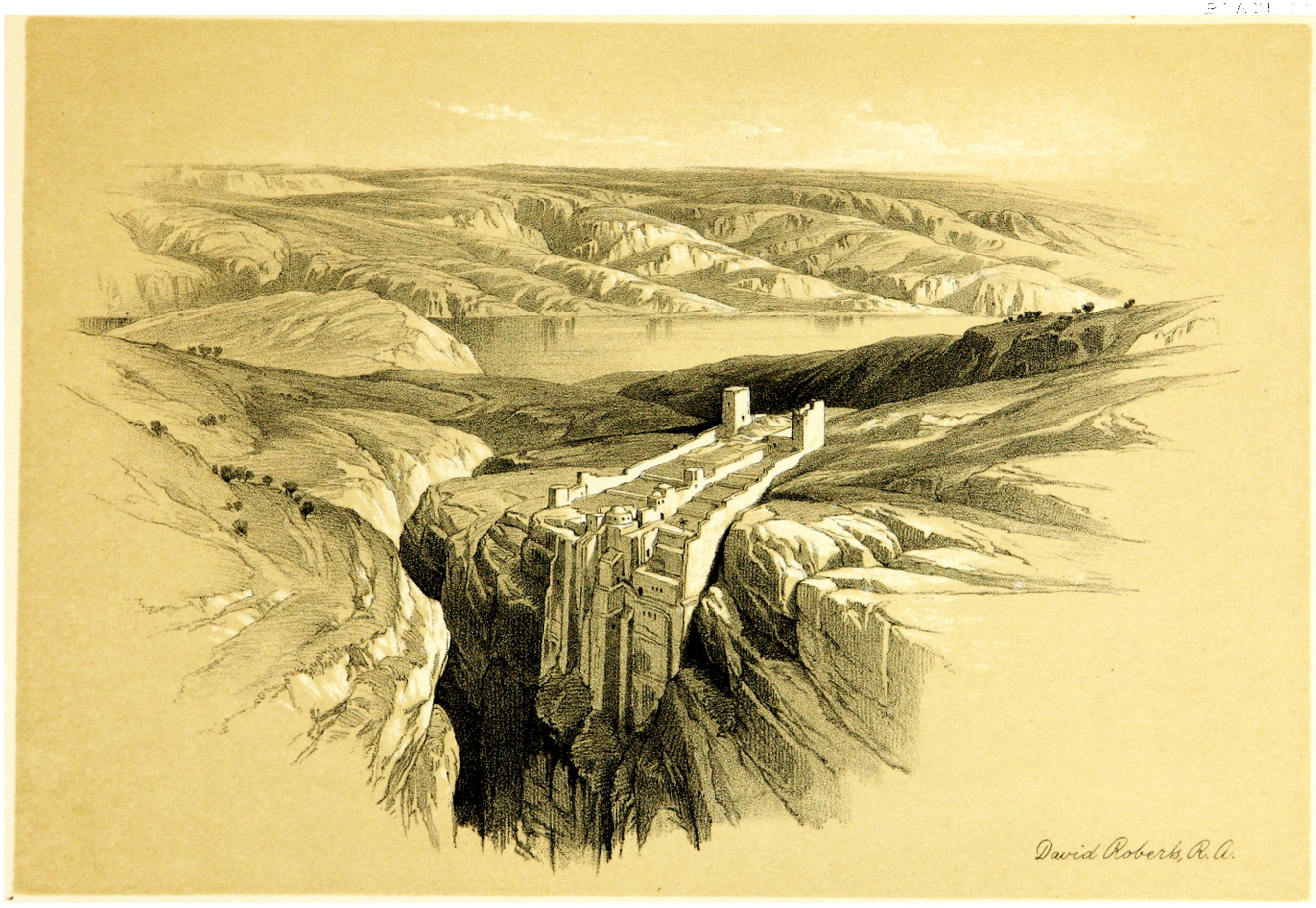
[2] Roberts's Journal.

THE DEAD SEA.

THE Dead Sea lies in a deep Caldron, surrounded by cliffs of limestone rock, utterly naked, the whole giving the strongest look of sterility. The surrounding region too is a naked desert; it has an Egyptian climate, and from its exposure for seven or eight months of the year to the full power of the sun, it is obviously condemned to hopeless aridity.[1] The height of the surrounding cliffs so generally screens the Lake from the wind that it but seldom loses its smoothness of surface. Yet, though the utter solitude of its shores, especially in connexion with the history of the buried Cities, impresses the spectator with the idea that he is looking upon a mighty Sepulchre, the immediate aspect of the waters is bright and even sparkling; they lie like a vast mirror, reflecting with almost undiminished lustre every colour and radiance of the bright sky above. Flocks of birds too, with their flight, and even with their songs, enliven the scene: yet under every aspect, it impresses the mind with a sense of the mysterious and monumental.

The View is taken from one of the hills of Engedi, immediately above the Convent of St. Saba, and looking down on the "Valley of Fire," through which the Kidron winds.[2]

[1] Biblical Researches, 1. 219. Roberts's Journal.



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THE DEAD SEA, LOOKING TOWARDS MOAB.



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CONVENT OF ST SABA

MAR SABA.

The Convent of St. Saba is about four leagues to the south-east of Jerusalem. The surrounding country is desert. The road from the City leads over a succession of yellow and bald hills, at a distance resembling mountains of sand, and the valleys are in general mere collections of the stony wrecks of those hills. Bird, beast, and man, equally shun this arid region, and the only living things seen there are an occasional tribe of Bedouins, who make as short a stay as possible. Their black encampments even contribute to the general melancholy of the scene.[1]

The immediate approach to the Convent is striking. "It was night," says one of its describers, "when after having descended into the bed of a ravine, where the Kidron passes to the Dead Sea, and arriving at the foot of the Mountains of St. Saba, we saw the Convent above us, by the uncertain light of the moon. It looked a lofty and colossal structure, rising in stories or terraces, one above another, against the sides of the mountain to its summit, and there crowned with towers. We ascended flights of steps, climbed up a ladder, crept through a small door only large enough to admit one at a time, and found ourselves in an antechamber, surrounded by above a hundred Greek pilgrims.

"The next morning my first step was to the principal tower, which commands a view of the whole Convent. All round, and particularly in the mountain opposite, were ranges of grottoes, once the residence of anchorites. . . . . It was a fortunate moment for the picturesque of the scene. It was Passion Week, and the concourse of pilgrims was considerable. An old white-bearded monk, leaning on his staff, was toiling up the side of the hill, leading a long procession of devotees. Below, apparently growing out of the rock, was a large palm-tree, said to be planted by the hands of the saint in the fourth century. Half-way down the slope was a cemetery."[2]

History, and probably legend, contributed its share to the effect. In a Chapel, behind an iron grating, in one of the grottoes, was a pile of skulls. The tradition of the Convent said they were those of hermits, who, to the amount of several thousands, had been slaughtered by the Osmanlis.[3]

Monasteries in every part of Europe have been generally built in picturesque situations, as was natural when the founders had their choice of ground. But in the East security necessarily became a principal object; and in the midst of a lawless population, whether under settled government, or the mere wanderers of the wilderness, the Monks were compelled to build their houses as strongholds, and their strongholds among rocks. The Monastery of St. Saba looks down upon a succession of precipices and defiles. In older times it might stand a siege, and even now would be nearly impregnable to the

[1] Correspondence d'Orient. [2] Stephens's Incidents of Travel. [3] Carne's Letters.

rude tactics of a native force. The entrance-doors are low, narrow, and formed of iron or very thick wood. The Monks even pay and keep a regular guard of Arabs at the principal entrance; and in one of the towers a sentinel is constantly posted, to announce the approach, whether of travellers, or of Bedouins.

But the Monks receive strangers with courtesy; and they not merely permitted the Artist to sketch their Chapel, but as their service was beginning before he had finished his design, they would not suffer him to lay aside his pencil.

There are generally about thirty Monks resident, of the Greek Church, who employ themselves a good deal in cultivating the gardens which they have formed in little terraces on the slope of the mountain, by conveying earth from below. The Monastery boasts of great antiquity, and is said to have been founded twelve hundred years ago.[1] Its surrounding hermitages perforate the rocks in all directions, and might have contained a large population in the days of its renown.

[1] Roberts's Journal.

THE CHAPEL OF ST. SABA.

THE Chapel belongs to one of the chief Greek Monasteries of Palestine. It is ancient, and highly ornamented, though too much in the extravagant style of decoration frequent in the Greek churches. One of the pictures, which obviously excites the especial admiration of the pilgrims, is a representation of the Day of Judgment. The Deity is enthroned among angels and the spirits of good men. Beneath is a gigantic figure, weighing the souls as they ascend. On one side, an equally gigantic minister of punishment stands in the midst of flames. On the other, Elias is warring with Antichrist; and, in the background, the graves are giving up their dead.[1] Yet if a subject of this order goes beyond the limits of painting, it must be remembered that it has exercised the pencil of Michael Angelo.

Still, the Chapel in its general effect is beautiful; and the Russian government has signalized its care of the Greek churches in the East by adding to it some very striking ornaments. A short period before the date of this sketch, a number of pictures had been sent by the Imperial command, principally of saints, with the flesh painted, but the draperies and backgrounds in chased silver. The Convent, too, had undergone a thorough repair, as was presumed, from the same Imperial patronage.[2]

[1] Stephens's Incidents of Travel.

[2] Roberts's Journal.



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THE CHAPEL OF ST SABA.



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WILDERNESS OF ENGEDI. NEAR THE CONVENT OF St SABA.

THE WILDERNESS OF ENGEDI.

THE country to the west of the Dead Sea is a succession of hills and ravines, covered in the early part of the summer with rich vegetation, but soon exhibiting the fiery force of the season, and becoming scorched, until all look of vegetation withers away. A good deal of the discrepancy in the descriptions of Palestine obviously arises from the different periods of the year at which it has been visited. The traveller who sees it in spring, sees it glowing with shrubs and flowers; a few months after, the plain looks a waste of sand, the hill a pile of burnt rocks, and the mountain-chain the very emblem of sterility.[1]

The descent of the pass to the fountain Ain-Jidy ("Engedi") is among the most formidable even in this country of ravines. The path descends by zig-zags, often at the steepest angle practicable for horses, and is carried partly along ledges or shelves on the perpendicular face of the cliff, and then down the almost equally steep débris. Much of the rock is a compact, reddish limestone, smooth as glass, though with an irregular surface. "My companion," says Robinson, "had crossed the heights of Lebanon and the mountains of Persia, and I had formerly traversed the whole of the Swiss Alps, yet neither of us had ever met with a pass so difficult and dangerous. Of those which I had seen, the Gemmi resembles it most; but it is not so high, and the path is better."[2]

The Artist's impressions of this remarkable spot fully coincide with those of the traveller. "There was a death-like silence around us. We descended into the Wady-en-Nar (the Fire Valley), through which the Kidron has formed for itself a channel. Ascending the opposite bank, we proceeded for some time over undulating ground, covered with rank vegetation, which, however, was beginning to be parched; and at length came in sight of the Towers of St. Saba. It is impossible to imagine a more romantic scene. The ravine cannot be less than five hundred feet in depth, perhaps more; the heights are wild."[3]

This was the country to which David fled from the persecution of Saul. The Monks, who find a place for everything, point out the Cavern in which the famous future King of Israel took shelter. But later authorities indignantly differ, some fixing the scene of the memorable encounter of David and Saul near the Convent, others at the pass of Ain-Jidy. A dispute of air. The spot may well be conceived beyond all power of modern identification.[4]

After a descent of about three-quarters of an hour the fountain which gives the name to the district is reached. The Ain-Jidy bursts forth at once a fine stream from a narrow shelf of the mountain, still more than four hundred feet above the level of the Dead Sea. The course of the stream is soon lost in the profuse vegetation of trees and shrubs.

At the fountain are the remains of several buildings, apparently ancient. The fountain

[1] Roberts's Journal.
[2] Biblical Researches, ii. 208.
[3] Roberts's Journal.
[4] 1 Sam. xxiv. 1–4.

itself is limpid and sparkling, with a copious stream of sweet water. The thermometer stood in it at 81° Fahrenheit. The borders of the stream are covered with a thicket, flourishing luxuriantly. The botany of the spot is interesting. Among the trees, are the Seyal, producing the Gum Arabic; the thorny Nubk, or Lote Tree, bearing a small fruit like a thorn-apple, much enjoyed by the common people; the Fustak, or Pistacia, a large tree, with long and beautiful clusters of white blossoms (but which Robinson imagines to be the El-Henna, the "camphire" of our translation of the Bible (Lawsonia inermis, Linn.), for which this region was anciently celebrated); and, most singular of them all, the Osher, or Apple of Sodom. Among the shrubs is the Egg-plant Nightshade (Solanum Melongena); and the Hubeibeh, whose ashes are called El-Kuli (Alkali), apparently one of the numerous species of Salsola.[1]

In the foreground is the pass leading to the Monastery of St. Saba. The Dead Sea is in the distance.

[1] Biblical Researches, ii. 210.

BEIT JIBRIN, OR ELEUTHEROPOLIS.

In the fourth century, Eleutheropolis is mentioned as an episcopal city of importance, and regarded as a central point in Southern Palestine. It was then the metropolis of the surrounding region. The names of five of its Bishops are found in the records of Councils from that of Nicæa (A.D. 325) to that of Jerusalem (A.D. 536). Epiphanius was called a native of the city, from having been born in the neighbourhood. In the seventh century, the name appears to have been corrupted to Eliotropolis. In A.D. 796 the region was laid waste by a civil war among the Saracens, and Eleutheropolis converted into a desert. The ancient name of Betogabra (later Heb. Beth Gabriel, or Beth Gebrin) was revived. The Crusaders in the twelfth century found the city in ruins; but from its commanding position, they raised a fortress on the site, to repel the Saracen attacks from Askelon, distant about twenty-six Roman miles. The defence was intrusted to the Knights Hospitallers.[1]

Robinson visited the ruins on his way from Jerusalem to Gaza. He found along the road in the vicinity traces of ancient walls. The village itself contains foundations more massy and extensive than any other in Palestine, except those of Jerusalem and the Haram at Hebron. They are evidently the remains of a fortress of great strength; rows of strong arches are visible along the circuit. The Artist regards the chief part of these works as of Roman origin. The surrounding country is rich with olive-plantations, some of them bearing marks of great antiquity.[2]

[1] Biblical Researches, ii. 359, 404, &c.

[2] Roberts's Journal.



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BEIT JEBRIN, OR ELEUTHEROPOLIS.



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HEBRON.

HEBRON is one of the most memorable sites of Palestine, as the abiding place of Abraham, Isaac, and Jacob. It possessed one of the most ancient cities in the world, built "seven years before Zoar in Egypt;"[1] whose original name was Kirjath-Arba (City of Arba), so called from Arba, the father of Anak and the Anakim; it also bore the name of Mamre.[2] From this neighbourhood Jacob and his sons went to Egypt, to dwell with Joseph. After the conquest of Palestine by Joshua, it was made one of the six "cities of refuge," and assigned to the priesthood as a residence. It became the royal city of David, where he reigned seven years and a half over Judah, and in Hebron he was anointed King over all Israel. It was in this royal city that Absalom raised the standard of rebellion. This was also one of the cities fortified by Rehoboam, and rebuilt by the people after the Captivity.[3] Hebron suffered the common reverses of Judah in its latter days. It fell into the power of the Idumæans; but was recovered from them by Judas Maccabeus. In the revolt against Rome, it was captured and burnt by Cerealis, the lieutenant of Vespasian. In later days, its sanctity as the place of patriarchal burial superseded all other recollections; and in the eighth century it was called the Castle of Abraham. This was also the name preferred by the Crusaders. The Mohammedans called it El-Khulil (The Friend), Abraham being distinguished among them as the "friend of God," from the well-known expressions of Scripture.

On the invasion of Palestine by the Crusaders, Hebron followed the fate of Jerusalem, and was given (A.D. 1100) by Godfrey of Bouillon as a fief to Gerhard of Avennes. It was now to obtain another distinction, and (A.D. 1167) was raised to the rank of a Latin Episcopal See, of which Rainold was Bishop. The title of Bishop of Hebron was retained through a succession of prelates, but the Bishopric had soon fallen (A.D. 1187) under the dominion of Saladin; the Church was made a Mosque, and its possession given into the hands of a Mahometan population, who guard it with the most jealous vigilance, and are considered to be among the most violent bigots even of Mahometanism.

It had still one disastrous chapter in its history. In 1834 the whole surrounding country rose in arms against Ibrahim Pasha. A battle was fought near "Solomon's pools," and the revolters were driven back upon Hebron; they were followed, and the place was stormed, and given up to plunder. This inflicted a blow on the town, from which its trade has not yet recovered; that trade however consisting of little more than of fruits, and of rude specimens of glass manufacture; glass lamps, and rings of the same material worn on the arms. The population is about ten thousand, among whom are about fifty Jewish families. The Artist thus describes its aspect:—"On turning the side of a hill, the little town of Hebron burst upon us. Its situation is beautiful; and the houses glittering in the noon-day sun had a look of English cleanliness, after the wretched hovels of Egypt. The children who came out to meet us, were among the most beautiful I

[1] Num. xiii. 22. Gen. xiii. 18. [2] Gen. xxiii. 19. [3] Chron. xi. 10. Nehem. xi. 25.

had ever seen. The countenance was truly Jewish, but with a healthy rosy colour which I have seldom seen out of England."[1]

The conscription, a great source of suffering in all despotic governments, assumes in the East the shape of a national calamity. In the midst of all this beauty and brightness, "as we went," continues the Artist, "to show our passports at the house of the Deputy-Governor, we found many women weeping on the steps, and the Deputy engaged in the examination of a number of the unfortunate inhabitants who had been seized by the conscription. They were brought out in succession from a filthy-looking dungeon, and after inspection were handcuffed, and sent off."

The surrounding country abounds with legendary sites. The "Village of the Virgin" is supposed to have been one of the resting-places of the Holy Family in their flight into Egypt. A fine oak represents the Tree of Abraham; but it seems not improbable that the "Haram," or Mosque, whose massive enclosure seems of Jewish building, covers the Cave of Macphelah. Into this enclosure, however, no Christian is permitted to enter.

[1] Roberts's Journal.

RUINS OF SEMUA.

THE mountain ridge which commences not far from Carmel, and runs W.S.W. to the solitude of Beersheba, formed the natural boundary, on this side, of the higher tract, or "mountains of Judah;" while the lower region, farther south, extending quite round to Beersheba, constituted the uttermost border "toward the coast of Edom, southward."

The country between Wady Mousa and Hebron has evidently been once the seat of a large population; every hill seems to have had its town, as probably every valley had its tillage and pasture. But the towns are chiefly ruins, and the valleys are abandoned to the precarious cultivation of a peasantry with whom everything is precarious.[1]

Semua (now variously pronounced, and which stands probably on the site of the Eshtemoa of Scripture[2]) is reduced to a village, in the midst of pasture lands, filled with flocks and herds at certain seasons. At the time of the Artist's visit, the cattle had been driven away to other pastures; and the inhabitants had migrated along with them. There might be an additional reason for the general solitude. The Conscription had been in force, and the young men, by whom the Egyptian service was hated, on those occasions generally fled to the mountains.[3]

The ground is strewed with large stones, the remains of vast ancient buildings, the only portion of which left standing is a tower, a relique, probably, of Roman fortification.[4]

[1] Biblical Researches, ii. 626.
[2] Josh. xv. 50; xxi. 14.
[3] Roberts's Journal.
[4] Kinnear.



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RUINS OF SEMUA.



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ASKELON.

ASKELON.

Askelon, known in early Jewish history as one of the chief cities of the Philistines,[1] flourished until the general fall of the Jewish cities; and from that period remained obscure until the time of the Crusades. Its position then made it important, and it became the scene of frequent and brilliant achievements. On the great adjoining plain the Moslems sustained a signal defeat by Godfrey of Bouillon (A.D. 1099); and in the Crusade under Cœur de Lion they were again routed with signal slaughter, though led by their great chieftain, Saladin.

The City lies to the westward of the road to Jaffa, within a short distance of the sea, and now exhibits only ruins. It is wholly deserted, its mole having been swept away, and thus its last hope of trade extinguished. The prophetic declarations of its solitude, as in all other instances, have been long and amply fulfilled. "For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."[2]

The memorable chapter in the prophecy of Zechariah which announces the coming of our Lord—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee!"—is headed by a general declaration against the cities of the coast, whose impurities had, doubtless, tended largely to degrade the religious obedience of Judah. "Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and He will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines."[3]

The plateau on which the City stood overlooks the sea. It was once a place of opulent trade, yet it never had a port, or its only port was artificial, and formed by the mole. The roadstead is open to every wind but the east: the shore seems once to have been covered with stately buildings, from the granite pillars and blocks of stone, over which the surf breaks in perpetual foam. Volney conceives the sea to have receded, but those ruins evidently contradict his theory.

In the neighbourhood of the City there exists a village called Hamami (the dove), and this, perhaps, corroborates the ancient story of the birth of Semiramis, who was said to have been born at Askelon, and nurtured in her cradle by doves. After those singular chances of her maturer life, which made her a sovereign, she assumed the name expressive of this place of her infancy,—Semiramis, in the language of Assyria, signifying a dove.

[1] Judges, i. 18. [2] Zephaniah, ii. 4, 5. [3] Zechariah, ix. 3—6.

The ruins of the City are about two miles in circuit. It is a new singularity in the history of Eastern conquest, that arms should assist the researches of taste, or the studies of the antiquarian; and it is to Ibrahim Pasha that we owe the chief indulgence which Askelon now offers to European curiosity. For the purpose of building a military station or city on this important site, he ordered the ground to be extensively cleared, and the result was the discovery of several magnificent ruins, and among the rest the ground-plan of a Temple, of which some columns remain, each of a single piece of granite, with an entablature, and capitals of marble finely executed in the Corinthian order. Another discovery was the site of a Christian Church, of which the pavement and the bases of the columns have been preserved. The capitals of the remaining columns are well executed, and upon them is represented a cross, encircled with a laurel-wreath.[1]

[1] Roberts's Journal.

ASHDOD.

Ashdod of the Old Testament, Azotus of the New, and Asdood of the present day, stands about ten miles from Jaffa. It is now but a wretched village, though its position in the midst of a fertile country, and commanding a portion of the route along the coast, may yet restore it to some share of its early importance.[1]

In the Jewish annals it is distinguished as one of the Five chief cities of the Philistines, and still more as the scene of one of those great miracles by which the God of the chosen people vindicated his worship, even in the midst of Jewish ruin. Ashdod was the City to which the captive Ark was brought, after the decisive defeat of the Israelite army, under the government of the feeble Eli. The victors deposited their splendid trophy in the temple of Dagon. When they opened the temple, on the next morning, the Idol was found prostrate before the Ark. It was replaced on its altar. On the next morning, it was found not merely prostrate, but with its head and hands cut off, and flung upon the threshold. Suspicious as the priests of Paganism must always have been of the imposture in which they were such adepts, they were so fully convinced that the act was Divine, that thenceforth they regarded the threshold as disastrous, or unhallowed, and neither priest nor worshipper ever after dared to tread upon the spot. But the conviction was to extend beyond the priesthood; it fell upon the people, in the shape of an agonizing disease, under whose terrors they, in a body, besought that the Ark might be sent away. It was sent successively to Gath and Ekron, followed in each instance by the disease; until it was finally restored to Israel by the voice of the nation shrinking under Divine wrath, and doing reluctant homage to Divine power.[2]

[1] Roberts's Journal. Biblical Researches, ii. 368. Kinnear, 214. [2] 1 Samuel, v. 1, &c.



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ASHDOD.



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GAZA.

GAZA.

Gaza stands on the summit of a hill, half-a-mile from the sea. The hill is about two miles in circumference at the base, and appears to have been once wholly enclosed with fortifications. This position, the solidity of the ancient defences of cities, and a numerous brave population within, might promise security; yet the advantage of its possession or pillage was always too tempting; and its history has been a succession of sufferings at the hands of every invader of Palestine.[1]

Approaching by Beit-Gebrin, the country exhibits a pleasing landscape of corn-field and pasture, interspersed with clumps of trees and olive-groves, some of which are of great antiquity. The aspect of Gaza is imposing at a distance. As usual in Oriental cities, the illusion vanishes on entrance. But its connexion with the caravans renders it a place of considerable traffic, and consequently of considerable opulence.

Yet this wealth is confined to the principal traders, for the multitude live in that miserable state of discomfort, which, however it has become a second nature to the Asiatic, startles every sense, and gives pain to every feeling, of the European.

"There are no remains of its former grandeur standing," observes the Artist; "but that it must once have been filled with fine architecture is evident, from the pieces of wrought and sculptured marble everywhere built into the walls of the houses. Its seven Mosques appear to have been erected chiefly of those ruins. In passing through a wretched suburb, I remarked a number of beautifully sculptured capitals piled one above another to support the roof of a hovel! Marble and granite columns, in different degrees of preservation, are found in every quarter; and in the Cemetery, in which our tents were pitched, lay a magnificent Corinthian capital, in the purest taste."[2]

The troops in the Engraving were two regiments of Egyptian Light Dragoons and Lancers, on their march from Gaza to Sidon, armed in the European manner, and the whole in very effective equipment and condition.

A history of this City would be one of the most striking vicissitude; but our space limits it to a mere outline. Gaza was among the earliest cities of Canaan mentioned in the Old Testament.[3] It next became memorable as one of the "Five Cities" of the five Lords of the Philistines. It next was taken by the tribe of Judah; and then reverted to the Philistines, in one of those lapses of the Israelites into heathen vice, which inevitably delivered them over to be scourged by the tyranny of the heathen. To restore them, Samson was sent as the Divine champion, and Gaza was the scene of one of his astonishing exploits, and of that memorable catastrophe in the Temple of Dagon, "in which the dead whom he slew at his death, were more than they which he slew in his life."[4] Gaza was finally subdued by David, and formed the border of Solomon's kingdom.

Its history next became mingled with those of the great military nations which arose in the west of Asia. To Egypt, Gaza was the key of Palestine and Syria. It

[1] G. Robinson's Travels.
[2] Roberts's Journal. Kinnear, 209.
[3] Genesis, x. 19.
[4] Judges, xvi.

was thus seized by one of the Pharaohs, in the time of Jeremiah. Cambyses, on his invasion of Egypt, made it the depository of his treasure. On Alexander's march into Asia, its position attracted the eye of the great conqueror. It cost him a five months' siege; and his wrath at the obstinate bravery of its defenders, gave rise to one of those desperate scenes of cruelty, so frequent in ancient warfare, yet so rare in the victories of that most splendid of all masters of the sword.[1] The inhabitants were massacred, and their places filled up by strangers. It now contains about fifteen thousand people, of whom about five hundred are Christians. The inhabitants still refer to Samson's carrying away the gates, nay boldly point out the spot from which they were taken; and the small domed building on the right in the Engraving marks the spot to which he is supposed to have borne them.[2]

[1] Arrian, Exp. Alex. ii. 27. [2] Roberts's Journal.

LYDDA.

This village, now known as Loud'h or Ludd, and once bearing the name of Diospolis, was originally of considerable importance. Built by the Benjamites; and inhabited by them after their exile, it was transferred by Demetrius Nicator from Samaria to Judea. In the period following the death of Julius Cæsar, the City was seized, and its inhabitants sold into slavery. In the history of the New Testament it was the scene of a miracle.

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord."[1]

Lydda was laid in ashes by the Roman troops in their march under Cestius Gallus to Jerusalem. On the conversion of the Empire it was a Bishopric of Palestina Prima, and in the Greek Ecclesiastical Notitiæ it stands as Diospolis, and in the Latin as Lydda. It was made memorable in later times by the appearance of Pelagius before a Council (A.D. 415). But its chief legendary fame is due to a tradition that the remains of St. George, who was born in Lydda, and martyred at Nicomedia in the third century, were transferred to his native place. The ruins of a Church dedicated to the Saint, and evidently once of great magnitude and beauty, lie in the eastern quarter of the village.[2] "We saw," says Robinson, "these noble ruins by the bright, yet mellow light of the full moon. The lofty remaining arch towered in imposing majesty; and the effect of the whole, though mournful, was indescribably impressive. It transported me back to the similar, though far more perfect, moonlight grandeur of the Coliseum."[3]

[1] Acts, ix. 32, &c. [2] Roberts's Journal. G. Robinson's Travels, i. 178. [3] Bib. Res. iii. 52, &c.



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LYDDA



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JAFFA. LOOKING SOUTH.

JAFFA.

JAFFA, the ancient Joppa, and now called by the Arabs Yafa, rose into early importance, as the chief harbour of Judæa. The modern town stands on a promontory rising to a height of 150 feet above the sea, and bearing to the North-west of Jerusalem, at a distance of about forty-five miles. From its commanding position, Jaffa has a striking aspect on the sea-side; and its land view is bold and extensive. On the South, it overlooks a wide and rich succession of plains spreading to Gaza; on the North, its horizon is the noble ridge of Mount Carmel; on the East, the hills of Judah exhibit every form of mountain magnificence; on the West, lies the boundless beauty of the Mediterranean. The interior, like that of all Eastern Cities, disappoints the eye. Narrow streets, loaded with mire in winter, and choked with dust in summer; a struggling population of five thousand, compressed into hovels, which seem the natural nests of disease, and where the pestilence has made many a fearful ravage; a Greek, a Latin, and an Armenian Convent, all meanly built and feebly maintained; constitute the town and the people.[1]

But the historical distinctions of Jaffa are of a high order. As Joppa it becomes known so early as the division of the Promised Land, where it was in the portion of the Tribe of Dan.[2] It was the port to which the cedars hewn in Lebanon were brought for the building of the first Temple.[3] From Joppa the Prophet Jonah embarked, when he was sent to preach to the Ninevites.[4] In Christian history, it had the distinction of the miracle wrought by St. Peter, in restoring Tabitha to life;[5] and here the great Apostle dwelt in the house of Simon the Tanner.[6] In the war which extinguished Judah, the town was garrisoned by a strong Jewish force; but it was finally stormed by the Roman troops, with a slaughter of twelve thousand of its unhappy defenders.

After a sleep of a thousand years, Joppa became again the subject of history. Its value, as the nearest port to the Holy City, attracted the enterprise of the Crusaders; and the most gallant achievement of Cœur de Lion was performed in defeating the Saracen army under its walls. But it paid dearly for the Christian triumphs, in the return of the enemy in irresistible force, and its storm, with the massacre of twenty thousand lives. The ruined walls were rebuilt by Louis IX. of France (A.D. 1250); but in the general exhaustion of the Crusades it sank into decay once more, and was lost to European recollection.

The long interval of five hundred years elapsed, when its name was revived in the Egyptian invasion of Napoleon. The brilliant but reckless ambition of that pre-eminent soldier conceived the idea of overthrowing the West by the weight of the East; and the conquest of Syria was to be the first step to the universal throne. Advancing

[1] Roberts's Journal. Richardson's Travels, ii. 208. Clarke, iv. 441, &c. [2] Josh. xix. 46.
[3] 2 Chron. ii. 16. [4] Jonah, i. 3. [5] Acts, ix. 36, &c. [6] Acts, x. 6.

(A.D. 1799) with a force that swept all resistance before it, he captured the Turkish posts in rapid succession, and made himself master of Jaffa after a slight combat. But there his success terminated. Our space does not allow of the further details of this most romantic enterprise. The execution of the garrison of Jaffa is a matter of painful historic record. Ill-fortune fell upon the invasion, and the proverbial skill of the leader and gallantry of the troops were baffled before the crumbling fortifications of Acre.

In after days, Napoleon, at St. Helena, was accustomed to regard the Syrian campaign as a crisis in his fortunes,—as the counteraction of a great design of conquest,—as the casualty which compelled him to remodel his plan of empire. "That campaign," said he, "cut asunder the chain which I would have twined round the East—it broke my *spell*—it forced me to turn my face to Europe."

The figures in the foreground are Polish Jews returning from their pilgrimage to Jerusalem, and waiting for embarkation.

JAFFA.

THE appearance of Jaffa from the sea is stately. To eyes wearied with the monotony of the shore, and the hovels which form its villages, its situation is commanding, from its being built on a cone-shaped eminence which dips boldly into the sea, and from the extreme inequality of the ground, which thus shows all its buildings in one view. Most of the streets are paved in steps; and the houses, some of which are of considerable size, stand in terraces, and thus add to the general effect. But the cypress and other trees, which so often raise their heads in the larger Oriental towns, and whose verdure adds so gracefully to the scene, are here wanting, and Jaffa is simply a succession of roofs rising above each other, bare, brown, and melancholy.

Besides its authentic history, to which reference is made in another portion of these pages, Jaffa figures in a strange mixture of Hebrew and Heathen tradition. Here Noah is said to have built the Ark!—here Andromeda to have been exposed to the Sea-monster;—and here Perseus to have bathed the wounds received in his battle with the Centaurs. But a more painful appeal is made to human memory in the Hospital, where the unfortunate French soldiery died, and which is now the Armenian Convent; and in the grave of the Turkish prisoners of El-Arish, which is still pointed out to travellers, at a mile south of the town.[1]

[1] G. Robinson's Travels.



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JAFFA LOOKING NORTH.



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CAIPHAS. LOOKING TOWARDS MOUNT CARMEL

MOUNT CARMEL.

THIS view is taken from near the mouth of the River Kishon; and in the foreground characteristically lies one of the wrecks which constantly strew this exposed shore. Mount Carmel is a ridge of about eight miles in length, rising from the memorable Plain of Esdraelon, and terminating in a bold promontory; the principal height of the chain being about 1200 feet above the level of the sea; the whole forming a striking portion of one of the finest views in this picturesque country. From the hill above Nazareth the whole prospect opens—a magnificent panorama. Beneath the eye spreads the western portion of the great plain, celebrated in ancient times for some of the most momentous transactions of Israelite history, and still teeming with fertility. On the left is seen the summit of Mount Tabor, with portions of the Lesser Hermon and Gilboa, and the opposite mountains of Samaria. The eye then rests on the long line of Carmel, with the "Convent of Elias" on its summit, and the town of Caipha glittering at its foot. Below, on the North, extends the beautiful plain El-Buttauf, whose waters flow into the Kishon. Beyond this plain, a succession of mountain ridges stretches from East to West; and to the right is a "sea of hills," surmounted by Hermon, with its "icy crown."

The highest point of the ridge is towards the South. Thence it declines gradually northwards, and at the Convent has only the elevation of 582 Paris feet above the sea. The northern extremity bears N. 58° W. Towards the S.E., Carmel is connected with the Mountains of Samaria by a broad range of low, wooded hills, separating the great plain of the more southern coast from that of Esdraelon. The neighbouring anchorage is good, and Caipha is, in fact, the roadstead of Acre. On the beach are the ruins of a Castle and two forts, ancient defences of the port. Towards the S.E. corner of the Bay flows a stream, now named Makattam, but more memorable by its scriptural name of Kishon. Rising in the hills which border Esdraelon, in summer, scantily supplied, it scarcely winds its feeble passage to the sea; but in winter it swells to an impetuous torrent, unfordable, and, in this bridgeless country, rendering the road hazardous to travellers. From the Convent on the ridge, the celebrated order of Carmelites probably took its name. In 1821, at the commencement of the Greek Revolution, it was destroyed by the Pasha, under suspicion of an intercourse with the insurgents. But permission for its rebuilding has since been obtained from the Sultan, and funds alone are required for its proposed reconstruction on a new and larger scale. The prospect from the site of the Convent is of the grandest kind.[1]

But it is the memory of the great Reformer of Israel which has bequeathed its especial sanctity to Carmel. The actual site of events, however remarkable, may be forgotten in the level equality of the plain; but the mountain is itself a monument. Carmel stands for ever, the scene of the triumph of Elijah over the idolatry of Baal. "And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the

[1] G. Robinson's Travels, 104.

water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord he is the God; the Lord he is the God."[1]

At the foot of the ascent is an Oratory, now Turkish, covering a grotto, which is said to have been inhabited by Elijah. Among the ruins of the Convent is another grotto, containing an altar dedicated to the Prophet. A monk even told one of our latest travellers that he had *seen* Elijah, whose person and habits he described with minuteness, though his vision was palpably the dream of a sick bed.[2] The mountain was once the favourite refuge of pilgrims and anchorites; its heights are perforated in every direction with their caves; and, independently of its sacred character, the grandeur of its prospect, the purity of its air, and the refreshing coolness of its elevation, in the burning summer of the shores below, must have made it an incomparable retreat, alike from the fire of the plains and the troubles of the world.

[1] 1 Kings, xviii. 36—39.

[2] G. Robinson.

RAMLA.

On the strength of a more than doubtful tradition, this town has been long regarded as the Arimathea of Scripture. It lies on the eastern side of a broad, low swell in the sandy plain, from which it has obviously taken its present name (Er-ramlah, *the* sand). The soil has the general fertility of this part of the coast, and the approach is through olive-groves, and gardens productive of remarkably fine fruit of various kinds. The Kharub, Sycamore, and Palm, are not unfrequent in its neighbourhood.[1]

Ramla has been rescued from the general decay of the sea-shore towns, by the annual passage of the Great Caravan between Damascus and Egypt. This has produced some struggling trade, and partially supports three thousand inhabitants, of whom one-third are Greek Christians. The town contains several Mosques, some houses built of stone, and of considerable size, and the largest Latin Convent in Palestine. It lies nearly N.W. of Jerusalem, at a distance of about eighteen miles.

The Artist visited the Convent, and was well received by the Superior, a Spaniard, who, with some of the brotherhood, accompanied him on a walk round the town. "On the west were the Tower and ruined walls of a Mosque, which the Monks, as usual, pronounce to have been once a Church, but the style is decidedly Saracenic. Within its quadrangle remain some subterranean chambers, which were probably tombs, and bear evidences of Roman origin."[2]

The Empress Helena, the great authority in all the legends of Palestine, claims the credit of having built the Churches of Ramla; but the chief Mosque is stated, on less shadowy grounds, to have been the Church of the Knights of St. John.

[1] Biblical Researches, iii. 27.

[2] Roberts's Journal.



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RAMLA



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ST JEAN D'ACRE, FROM THE LAND.

ST. JEAN D'ACRE.

ACRE,[1] commanding the chief commerce of the corn country of Palestine, has always been a position of the first importance to the governors of Syria. Standing on the northern point of the Bay, of which Carmel forms the southern; heavy and massive on the sea-side; from the land it forms a striking object, with its fortifications rising above the plain, and the Mediterranean, always bright and beautiful, for its back-ground.[2]

The Artist visited Acre previously to the memorable attack by the British fleet, and the havoc occasioned by the explosion of the great Magazine among its buildings. But it still bore formidable marks of the long siege, which closed in its capture by the Egyptian troops under Ibrahim Pacha, in 1832.

The advantages of position are generally paid for at a high price. Acre has been the prey of war from an early age. In the general inroad of the Saracens it was stormed (A.D. 636). The invasion of the Crusaders furnished another period of blood in its history (A.D. 1104). But within less than a century, the tide of Christian success had sunk, and the famous Saladin became master of Acre. Within seven years it was again assaulted, and fell into the possession of a new Crusade. Once more, in the decay of the Christian conquests, it was stormed by the Saracens. But the Caliphate itself went down, and the City was given into the stronger grasp of the Turk (A.D. 1517). After a long period of oblivion, in the decay of the Sultanry, Acre was revived by the Arab Daher, a tyrant, but a bold soldier. On his death the government was seized by a barbarian, whose name, Djezzar (the butcher), was amply earned by the merciless severity of his sword.

But it was now destined to form a conspicuous feature in a war which ultimately involved the civilised world. In 1799, the French army, under the great military genius of their country, advanced to the walls. The fortifications were feeble, and the garrison was composed of Turks and Arabs in a state of insubordination. But the arrival of two British ships of war, under the gallant Sir Sydney Smith, restored their courage; and Napoleon, after repeated assaults, and fifty-one days of open trenches, was driven from Acre, and from Syria.

In 1832, the revolt of Egypt exposed it to a new enemy; and it was besieged by the troops of Mehemet Ali. Abdallah, the Governor, declared, that "if an European force attacked him, he would blow himself up; but if a Turkish, he would wait, till the walls fell down upon his garrison." Closely besieged for five months and twenty-one days; 35,000 shells were thrown into it, and almost all the public buildings were shattered; yet it finally yielded only to famine.[3]

[1] Anciently called also Acco, and Ptolemais.

[2] Roberts's Journal.

[3] G. Robinson's Travels, 199.

It was still to be the subject of a more distinguished catastrophe. Syria had been conquered in two decisive fields by the Pacha; the battle of Nezib threatened to shake the Turkish throne. Negotiation with either of the contending powers had evidently become but a waste of time, and the war already menaced the peace of Europe, when England, at last, took upon herself the duty of achieving the general security. She sent a fleet to Syria. In a campaign of three months, it swept the coast of all opposition; and on the 3d of November, 1840, appeared before Acre, the stronghold of the Pacha's conquests. In a bombardment of three hours, it crushed the fortifications, drove the garrison from the City, and concluded the War! This exploit, unexampled in the history of combat, was richly rewarded by its fruits—the peace of Syria, the independence of Turkey, and the tranquillity of the world.

ST. JEAN D'ACRE.

This view gives the sea-face of Acre, exhibiting a striking succession of domes, minarets, and that general style of ornamental building, which is so attractive to the eye at a distance, but so frequently disappoints it on a nearer view. Still the Oriental architecture has a charm of its own. Whether from association, or from its intrinsic beauty, it always gives the impression of Caliphates and Sultanries; of manners when all that was romantic in the East was combined with all that was superb; and of ages when the Asiatic Sovereign habitually lived in a state of magnificent seclusion, and mysterious voluptuousness.

Nothing has given rise to more learned, or more unproductive, dispute than the origin of the different styles. The most authentic theory seems that which would trace them all to the first dwellings of the respective nations. The Greek and Roman palace and temple were but improvements on the original habitations of climates, where the sun was genial, and the air refreshing; they are broad and lofty, spacious and open to the breeze.—The elegance of the Saracen dome is palpably modelled on the lightness of the Arab tent.—The Egyptian temple, massive, solemn, and dim, seems only a catacomb transferred to the surface; as the catacomb itself was probably only an enlargement of the first dwellings in a country of sand, and where the chief luxury of life was to escape the sun.—The Indian architecture strongly resembles the stalactite roof of the cavern, the immense solidity, and mystic grandeur of the Elephantas and Eloras—temples and palaces of Nature, worthy to stamp the taste and guide the genius of a race of Hierarchs and Sultans.



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ST JEAN D'ACRE FROM THE SEA



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CAPE BLANCO.

CAPE BLANCO.

This promontory forms one of the most striking natural objects on the coast of Syria. At the foot of Cape Blanco—also called by the natives Ras-el-Abiad (the white promontory), from its bleached front—the road ascends, and winds along the face of the cliff to a startling elevation. It appears to have been the work of remote times; for it is deeply worn, and worn by the wheels of carts, a vehicle seldom used on the Coast at the present day. Huge masses of the cliff have fallen away on the seaside, and the road has become more difficult in consequence. A low parapet of loose stones is all that now stands between the traveller and a precipice several hundred feet deep, with the sea rolling in at its base. From its full exposure to the West, the effect of a winter storm, with the Mediterranean pouring its whole fury on the rocky barrier, is overwhelming,—the surges sometimes dashing up the promontory to the height of the road. The passage over the Mountain is about a mile in length. To add to its picturesque effect, the cliff is tenanted by "myriads" of wild pigeons, which, on the discharge of fire-arms, rush out and cloud the air.

All the wonders of Syria are attributed to Alexander the Great, as all the churches of Palestine claim the Empress Helena for their founder. But the tradition which gives to the great Conqueror and Civiliser a work of such difficulty, usefulness, and grandeur, is not unsuitable to the genius of the most daring, yet most cultivated, master of mankind.

The Artist had the advantage—which, perhaps, none but an Artist could fully appreciate—of seeing Cape Blanco under the influence of a coming storm. "The sky was dark and louring; heavy clouds swept over our heads, and the rolling surge beat with a thundering noise on the rocks. It was certainly the most sublime scene I had yet beheld on the coast of Syria."[1]

Descending the northern side of the promontory, the traveller enters upon the celebrated Phœnician Plain, which extends from three hours south of Tyre to the Nahr-el-Auly, an hour north of Sidon; the whole being a distance of about eleven hours. Its breadth is unequal, generally half an hour, except round Tyre and Sidon, where the hills recede. The soil is now nearly waste, but obviously capable of tillage.[2] The actual domain of Tyre never exceeded a circumference of twenty miles.

This was a singularly small territory to maintain the mightiest traffic of the ancient world. The trade of Tyre extended eastward through Persia, or even, perhaps, through India; and westward through the Ocean; at a period when, to all other nations, the mouth of the Red Sea was the "Straits of Death," and the Pillars of Hercules were the boundaries of the earth. In the Ocean, northward it reached the British Isles, and southward ranged the coast of Africa.[3] For ages before Greece or Italy had attained regular government,

[1] Roberts's Journal.

[2] Bibl. Res. iii. 410.

[3] Vincent, Commerce, &c. of the Ancients, ii. 624, &c.

and while both were the chosen seats of popular fable and poetic monsters, the bold mariners of Phœnicia were familiar with their seas, and had formed settlements in their ports; Carthage, Cadiz, and Marseilles, were their colonies; and the tin and wolf-skins of Britain met the gold and silks of the remote East in the marts of Tyre.

The wealth of her merchants, the magnificence of her buildings, and the strength of her battlements, were the wonder of all nations. Even when, at length, she fell before an enemy commissioned by an avenging Providence, she rapidly rose again, resumed her fame, and recommenced the Commercial Empire of the world. It is remarkable, that though Commerce has often raised feeble states to sudden power, there is no other instance in history of that unrivalled and universal influence, except our own.—Tyre and England, at the distance of thousands of years, alike, and alone, exhibiting the natural results of vigorous enterprise, guided by wisdom, cheered by national encouragement, and left free in its direction, its impulses, and its rewards.

PORT OF TYRE.

The site of Tyre, now named Sur, was once apparently a mere ledge of rocks, distant half a mile from the shore. The gradual accumulation of sand enlarged it, and the Causeway was widened by the same means into an Isthmus. Thus two bays were formed, the Northern and the Southern; the former being the principal roadstead.

The Northern port, or basin, was formerly enclosed by a wall running from the north end of the Island, in a curve towards the mainland. This wall, of which but fragments remain, displays even in ruin great massiveness. Its foundations often exhibit marble and granite pillars laid side by side, not unlike vast pieces of ordnance. But enclosure has long since been useless; for the port has been nearly choked with sand, and it now gives a place of refuge to scarcely more than the few fishing vessels of the neighbouring peasantry.

The memorable prophecy of Ezekiel against the elder Tyre, regarded in merely its human aspect, would supply almost a study of the commerce of antiquity; closing with the sentence of ruin: "These were thy merchants in all sorts of things, in blue clothes, and in broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise." The previous detail embraces nearly all the wants and luxuries of man.

Then follows the condemnation: "All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more."[1]

[1] Ezek. xxvii. 2—36.



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PORT OF TYRE



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GENERAL VIEW OF TYRE.

GENERAL VIEW OF TYRE.

This scene comprehends the sites of two of the most memorable Cities of antiquity—the Tyre of the mainland, and the Tyre of the Island, with the Causeway connecting them. The former Tyre was early ruined, and if any remnants of it exist, they are buried in the sand which continually accumulates over the plain: or, are to be found in the materials for the Causeway by which Alexander the Great approached the second Tyre; and in which fragments of columns and other architectural spoils are still to be seen, where the sand has been swept away by the wind and the surge.[1]

This once renowned City is now but a diminutive town, carrying on a struggling commerce in the tobacco of the neighbouring hills, with some wood and charcoal from the more distant mountains. The streets are narrow and winding, and the houses mean, seldom exceeding a single story, with flat roofs. But the palm-trees, which are always beautiful, and full of Oriental character, mixed with the buildings, give a grace and freshness to the distant aspect of Tyre.[2]

The chief trade is carried on by the Christian population, who amount to a considerable portion of the inhabitants, and whose industry is said to arise from their being free from the Conscription, if it may not equally arise from the spirit and habits of their religion. At the time of the Sketch, some vessels were lying in the Bay; few, but sufficient to carry on the traffic of this once Queen of the Commercial World.[3]

Its ancient architecture was proverbially of the stateliest kind; some columns of Egyptian granite, ten feet in diameter, remain fixed in the walls. And on examining the foundations of those walls (which are evidently of a later date), pieces of marble, granite, and earthenware, are discovered; though fixed in a cement so strong, that where the action of the sea has honeycombed the stone, it still has left the cement unimpaired. But the only gate of Tyre is Saracenic, and the only fortifications are the work of the middle ages.[4]

The Cathedral of Tyre stood in the south-eastern corner of the present town. It was in the Greek style, and must have been a remarkable fabric; its length being at least 250 feet, and its breadth 150. The eastern end is yet partially standing, and some portions of its western extremity exist; but the area is filled up with hovels. Adjoining one of those, lies an immense double column of Syenite granite, consisting of two parallel, connected shafts of exquisite shape and beauty, which once belonged to the Cathedral. Djezzar Pasha proposed to have carried these pillars to Acre, for one of his Mosques; but their weight defied the skill, or the industry, of his Syrian engineers.[5] An earthquake in 1837 did considerable damage in the Island; when a lofty arch, and a portion of the finer architecture of the ruin, were thrown down.

The history of the Cathedral is obscure. But it is known, that so early as the fourth century, there was in Tyre a Cathedral, built by its Bishop, Paulinus; for which the consecration sermon was written by Eusebius, and which he pronounced to be "the most splendid of all the temples of Phœnicia."[6] From that Period, it singularly lapsed into oblivion. Even during the Crusades, an era when all the recollections of Eastern antiquity were revived with extraordinary ardour; when Tyre itself was

[1] Roberts's Journal.
[2] Bibl. Res. iii. 398.
[3] G. Robinson's Travels.
[4] Bibl. Res. iii. 399.
[5] Volney, Voyage, ii. 196.
[6] Hist. Eccl. x. 4.

erected into an Archbishopric under the Patriarchate of Jerusalem; and when William of Tyre, the well-known Chronicler of the Crusades, was consecrated Archbishop (A.D. 1174) and wrote his History here; still, no record of the Cathedral is to be found. An unsettled tradition reports, that the bones of the Emperor Frederic the First, who was drowned in the Calycadnus, or the Cydnus, on his march to Palestine (A.D. 1190), were buried in Tyre, his heart having been deposited in the Cathedral of Antioch.[1]

The population of Tyre is reckoned at 400 taxable Mahometans, and 300 taxable Christians; thus giving a population of nearly 3000 souls. The Christians are chiefly Greek Catholics, who have a resident Bishop. There are but few Jewish inhabitants. The water of the town is supplied by two fountains rising in the Island, close to the sea; they are, however, supposed to have some secret communication with the springs of Ras-el-Ain, three copious reservoirs, at an hour's distance in the plain.

[1] Will. Tyre, xxi. 9, and others, quoted in Biblical Researches, iii. 399.

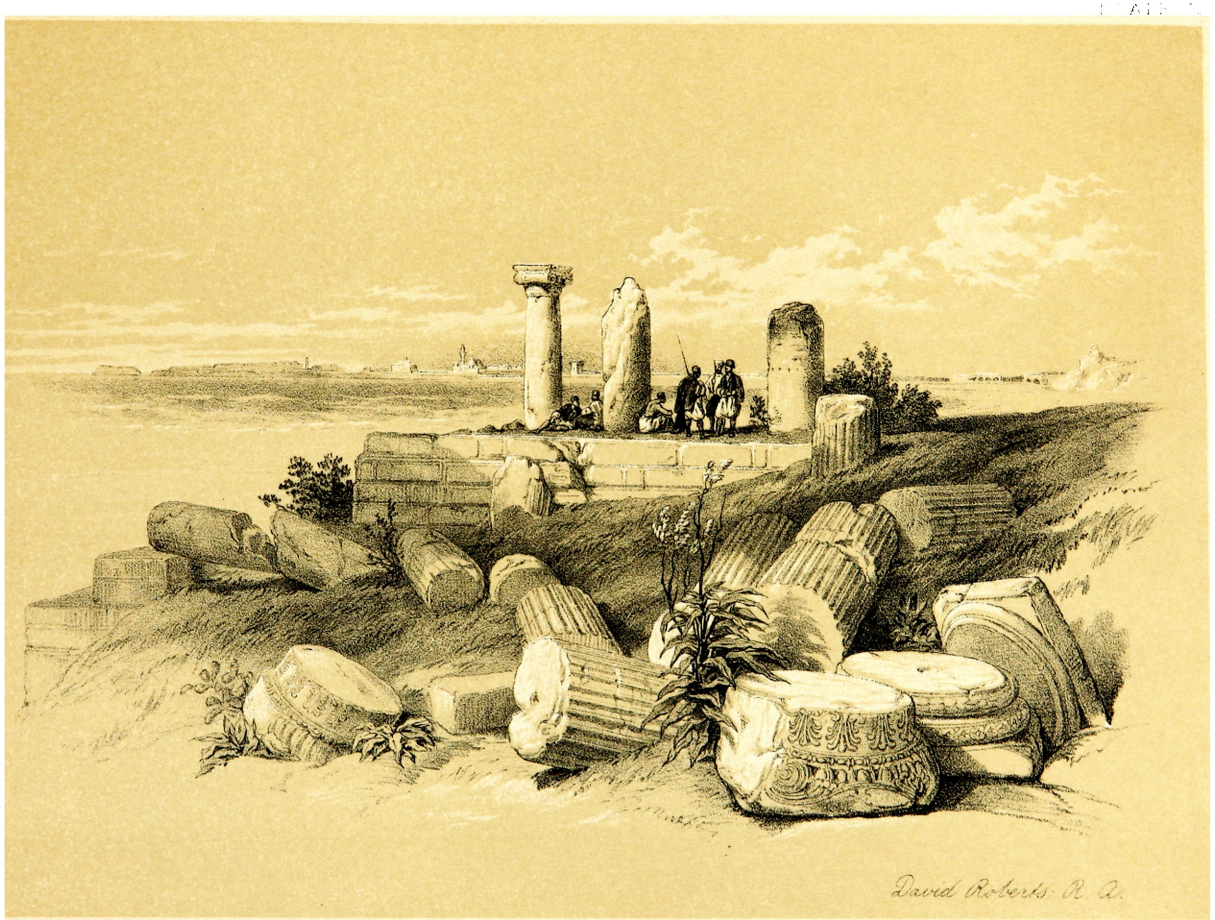
RUINS OF AN IONIC TEMPLE.

PASSING northward from Acre, on descending the first headland, the traveller reaches the small village of Nachora. The road, in its general massiveness, gives striking vestiges of the work of antiquity: even the bridge over the inconsiderable stream which crosses it is formed of immense blocks, which scorn decay.

On ascending a promontory at some distance from the village, the eye is struck with a bold ruin, the remnant of an Ionic temple, which must have once formed a magnificent object from both the hills and the sea, having a front of at least 200 feet, with a depth of 400. One standing shaft alone retains its capital. But fragments of Ionic columns, in the best taste, remain, flung about in every direction, and confusedly mingled with Doric: earthquakes are the great enemy of architecture in this country. The Artist observes, as one of the most singular instances of Asiatic oblivion, or Antiquarian neglect, that neither this noble ruin, nor the stately City which obviously surrounded it, has found a name. Fragments of sculpture and building extend widely within view of the Temple; and he conjectures, that they may have once been the City built by Alexander, whose site had been erroneously conceived to lie a mile farther to the north. The country in the rear rises in a succession of hills, which, though now desolate, give evidence of former cultivation. Beyond the Temple, the road again ascends until it meets the precipices of Cape Blanco.[1]

The mixture of the Doric and Ionic architecture may be accounted for by the acknowledged affinity of the two orders; the latter being palpably but the former refined into elegance: the triglyph exchanged for the dentele; the strong and single architrave for the delicate lines and ornamental sculpture of the triple; the robust and plain shaft for the shapely and fluted: and the massy capital for the graceful volute—the Doric the emblem of masculine strength; the Ionic the emblem of feminine beauty.

[1] Roberts's Journal.



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RUINS OF THE IONIC TEMPLE OF OM EL HAMEL NEAR TYRE.



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TYRE FROM THE ISTHMUS.

TYRE, FROM THE ISTHMUS.

THIS View represents Tyre as it now exists, with the Causeway connecting it with the mainland. The length of the Island is a mile. On the right lies the principal harbour. The tower on the same side marks the two fountains of the Island, and the termination of the ruined aqueduct which once probably conveyed the water of the Ras-el-Ain.[1] The town spreads loosely along the eastern shore. On the south, the ruins of the Cathedral are seen; and the square Saracenic tower on the left is built on the extremity of a wall once extending across the Causeway, and, perhaps, forming a species of fortification. Between the houses and the western shore remains a broad strip of land used for tillage.[2] The interval between the southern wall and the end of the Island in that quarter is a rocky space, used to "dry nets upon." The western coast is wholly a ledge of rugged rocks, in some parts fifteen or twenty feet high, on which the Mediterranean dashes with a perpetual surge. This shore is strewed with columns of red and grey granite, the last evidence of the ancient grandeur of Tyre.

The early history of Tyre ascends to the first ages of the commercial intercourse of nations. The Indian trade seems to have been in every age the fountain of wealth, or rather the great stimulant and reward of the commercial activity of man. This trade flowed to the West through the two channels of Tyre and Egypt, giving to the one its opulence and its arts, and to the other its opulence and its knowledge. Between them lay Palestine, withheld from the pursuits of both, but obviously withheld for the express purpose of being preserved from the corruptions of either, and of retaining religion for mankind. By a striking contrast, Egypt was the great producer, yet with a strong distaste for naval adventure: while Phœnicia produced comparatively little, yet was the chief merchant: the one the manufacturer, the other the carrier, of the world.[3]

Whether the original Tyre was on the mainland or the island has been a question. But that the City which first obtained distinction was on the mainland is acknowledged. It is mentioned as a "strong city" so early as the Division by Joshua. It retained the same character in the time of David, and was "the strong city, Tyre." The well-known compact between Solomon and Hiram its king gives further evidence of its power. Hiram disposes of the forests at Lebanon, at his will, for the building of the Temple. "So Hiram gave Solomon cedar-trees and fir-trees, according to all his desire: and Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil."[4]

The superior security of the Island, with the alarm excited by the growth of the Assyrian power, probably impelled the population to take refuge in the new Tyre. If such were the reason, it was amply justified by the event; for on Shalmaneser's invasion (B.C. 720), while the Palætyrus (Old Tyre) was taken at once the City of the Island resisted for five years, and finally repelled him. The more warlike ability, and perhaps more disciplined force, of Nebuchadnezzar, though it destroyed Old Tyre,[5] wasted thirteen years in the blockade of the New. Even the great military genius of the

[1] Roberts's Journal.
[2] Bib. Res. iii. 499, &c.
[3] Stevenson, Hist. of Commerce.
[4] 1 Kings, v. 11.
[5] It is evidently to this destruction that the strong denunciations of the prophets are to be chiefly referred. Ezekiel, xxvi. 21, 27, &c.

ancient world, Alexander, besieged it for seven months, and ultimately conquered, only by throwing the stones of Old Tyre into the sea, and thus forming the Causeway, by which he was enabled to assault the walls. The City was at length absorbed into the general tide of Roman conquest. But it then obtained, even if unconsciously, the highest distinction in its history. It was visited, or at least, approached by our Lord. "And He arose, and went into the borders of Tyre and Sidon, and entered into an house. And a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet."[1] It was also the seat of an early Christian Church visited by St. Paul on his way to Jerusalem.[2] In the Crusades it fell into the hands of the Christians (June 27, 1124), and was held by them until the memorable year 1291—the era of the expulsion of the Franks from Palestine; when Melek-el-Ashref, Sultan of Egypt and Damascus, so terrified the people by his severities at Acre, that on his approach to Tyre, the Franks fled on board their ships, and left the gates open. From that time it sank into a decay, which has defied all restoration.

[1] Mark, vii. 24.

[2] Acts, xxi. 2–4.

SAREPTA.

HERE the scenery changes from the general aspect of the south of Palestine: the hills assume a bolder character, and the chain of Lebanon, capped with snow, rises majestically in the background.

In front of the village on the hill, and close to the sea, is a small Mosque, traditionally covering the site of the house in which the prophet Elijah took refuge, and restored the widow's son to life by prayer.[1] The name of the village is now Surafend.

Sarepta had the high distinction of being named in both the Old Testament and the New. In the history of the great prophet it is recorded,—"And the word of the Lord came unto him and said, Arise, get thee to Zarephath (Sarepta), which belongeth to Zidon, and dwell there."[2]

And our Lord, in rebuking the stubbornness of his nation, repeats the record,—"I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when a great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow."[3]

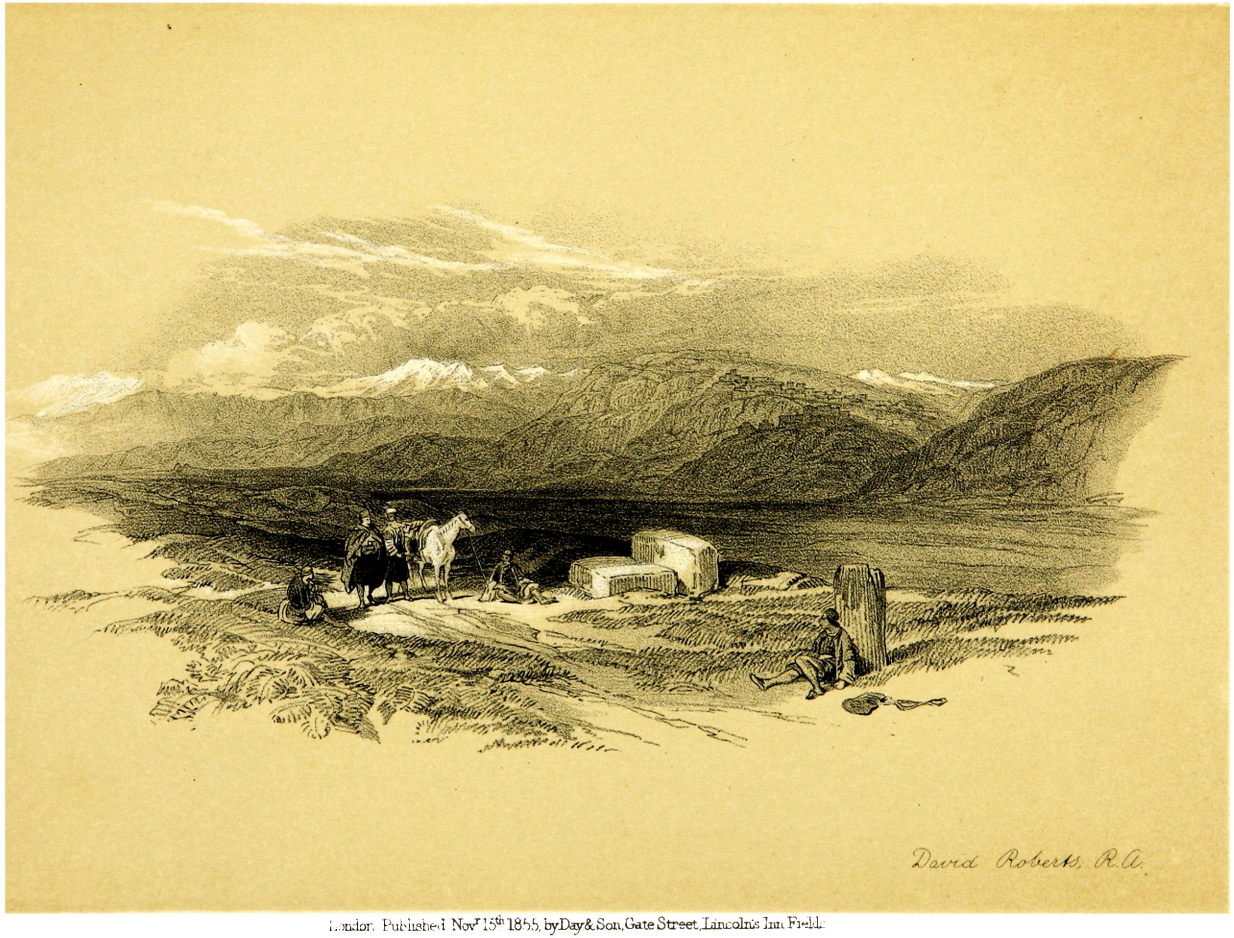
Sarepta was erected into a Bishopric by the Crusaders, who raised a Chapel over the reputed spot where Elijah restored the widow's child.[4] In the twelfth century it seems to have been a fortified city, with a port, and some stately buildings. The true Sarepta evidently stood on the shore. The village of Surafend, its present substitute, was probably formed by refugees from the decayed City, and has grown subsequently to the Crusades.

[1] Roberts's Journal.

[2] 1 Kings, xvii. 9, 10.

[3] Luke, iv. 25.

[4] Le Quien, Oriens Christianus, iii. 1338.



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SAREPTA



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SIDON

SIDON.

SIDON, a name familiar to all the readers of ancient history, and renewed in our recollections by the brilliant Syrian campaign of 1841, is one of the oldest cities in the world; and has been distinguished for its commerce, its opulence, and its vicissitudes, from almost the earliest period of its existence. It is named in the Pentateuch,[1] and by Homer.[2] In the division of Palestine it was allotted to Asher,[3] but was never possessed. In the general invasion of Phœnicia by Shalmaneser (B.C. 720), it was conquered; and sank into a tributary to the successive empires of Assyria and Persia. Tyre, its younger rival, resisted and repulsed the invader; perhaps not more from its insular position, than its superior wealth, population, and the public spirit resulting from both. Joining the general revolt of Phœnicia against Artaxerxes Ochus (B.C. 350), it was captured and destroyed by the conqueror. But its situation made it powerful once more; it was rapidly rebuilt, and on the invasion of the Persian Empire by Alexander the Great, probably warned by example, it received him with open gates, and thus escaped the ruin which befell its haughtier and more powerful neighbour, Tyre. After the death of that most illustrious of Pagan conquerors, Sidon became alternately the prey of the Kings of Egypt and Syria, until they, too, sank into the all-absorbing dominion of Rome. Yet the City remained distinguished, at once for Oriental indulgence and Western activity.

But another and still more memorable period of its existence was to come. Our LORD himself trod the regions of Tyre and Sidon.[4] Christianity took root there so early as the first preaching of the Apostles; and St. Paul, on his way to Rome, found converts, and apparently a church.[5] A Bishopric certainly existed in the territory of Sidon at an early period, though the first of its Bishops on record was Theodorus, who was present at the Council of Nice (A.D. 325).

The Age of the Crusades was destined to exhibit a general change in maritime Syria. The Crusaders commenced their operations against Jerusalem from the north, and the general march from Antioch (A.D. 1099) followed nearly the line of the sea-shore. In the first instance the Cities were passed by, and the march was directed full upon the grand object of the invasion. But the position of Sidon rendered its possession essential, and it sustained two attacks from Baldwin, the new monarch of Jerusalem (A.D. 1107 and 1108). In the first it bought off, and in the second it repulsed, the Crusaders. But it was attacked a third time (A.D. 1111), and captured, after a six weeks' siege.

Sidon enjoyed comparative security under its Christian governors, until towards the close of the century. But the banner of the Kingdom of Jerusalem had long been shattered, and after the decisive battle of Hattim, the City opened its gates to Saladin

[1] Gen. x. 19.
[2] Iliad, vi. 289. Odyss. xv. 415; xvii. 424.
[3] Josh. xix. 28. Judges, i. 31.
[4] Matt. xv. 21. Mark, vii. 24.
[5] Acts, xxvii. 3.

(A.D. 1187). It now underwent the usual unhappy casualties of the seat of war. It was reconquered by the Christians only to be again lost to the Moslem, and possessed by the Moslem only to be again assaulted by the Knights who still wandered over the sacred soil. Yet, by a singular exception to the emporiums of the East, a remnant of population clung to its ruins, until it resumed the shape of a City again. At length, in the seventeenth century, it rose into sudden distinction, under the famous Emir of the Druses, Fakhr-ed-Din. The Emir adorned it with stately public buildings, his policy attracted merchants from Europe, and his power protected the industry and intelligence of the people. After his ruin, its commerce was chiefly with France. It exported cotton and silk, and was the chief mart of the rich silk manufactures of Damascus.[1] But Djezzar Pasha drove out the French, and the trade declining once more, was carried on by the natives alone. Beyrout has since become the port of Damascus, and unless some new change of masters shall change its fortunes, Sidon is likely to perish by natural decay.

[1] Volney, Voyage en Syrie, ii. 192.

SIDON, FROM THE NORTH.

THE site of the City was admirably chosen at once for commerce, strength, and beauty. Standing on a bold projection of the land, which sufficiently separated it from the level country of the interior, and which was probably fortified, it was safe from casual insult, while it enjoyed the fertility of plains even now remarkable for their richness. The approach to Sidon is through plantations of mulberry-trees, cultivated for the food of the silkworm, and through groves and gardens of the vine, the pomegranate, the orange, and the fig-tree; those are in such abundance and excellence as to have nearly superseded the olive, that favourite production of Syria.

The lover of nature in the East is continually liable to impediments arising from the absurdity of the people. The Artist and his party were placed under a guard, in a species of quarantine; but his admiration of the scene induced him to encounter all difficulties, and transfer the landscape to his portfolio. Sidon struck him as superior to the generality of the coast towns; the houses solid and spacious, and the people well dressed. But the antiquities were few, and apparently limited to some granite columns lying in the road, and vestiges of tessellated pavements.[1]

The small building in the foreground is called the Tomb of Zebulon, and is held in great veneration alike by Moslems and Christians.

[1] Roberts's Journal.



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SIDON, FROM THE NORTH



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SIDON LOOKING TOWARDS LEBANON.

GENERAL VIEW OF SIDON, LOOKING TOWARDS LEBANON.

THE view of Sidon and the hills from this point is of a very commanding character, and may give some conception of the "Queen City," in the days of her original opulence and beauty. But the buildings to which Sidon owes its chief present distinction, the Serail, the Khan, and other stately structures, were the work of an extraordinary individual, so late as the seventeenth century.

The defeat of the Druses by Amurath III. (A.D. 1588) had changed a nation of free, but rival tribes, into a dependent government. Fakhr-ed-din, a Druse, was the chief appointed by the Sultan. He commenced his career by a display of activity and courage. The Arabs, taking advantage of the war, had covered the country between the mountains and the shore, with blood and plunder. The new Emir suddenly gathered an army, attacked the invaders, and after a succession of bold encounters, drove them back into the Desert.

His victory had brought him to the sea-shore; and his views enlarged with his fortunes; the soldier became a statesman. Venice was then carrying on the richest commerce of the world. Fakhr-ed-din drove out the Aga of Beyrout; made himself master of the city, and commenced a commerce with the Venetians. Within the next twenty years he had extended his authority over the principal cities of Northern Syria. The Pashas of Damascus and Tripoli vainly complained, fought, and intrigued against him. He beat them both in the field, and bribed higher than either at Constantinople. But at length the jealousy of the Porte was fully roused; a Turkish force was marched into Syria, and the Emir of the Druses felt that he must look beyond the barren resources of his principality, or perish in a conflict with a power which still made Christendom tremble.

Fakhr-ed-din now formed the bold resolution of enlisting his European allies in his cause; and from Beyrout he put to sea for Italy. The court of the Medici was then in its splendour; he sailed to Florence, and was received with the pompous hospitality of the Italians, augmented at once by the gallantry of his achievements, and the mystery of his origin. It had long been a national dream, that a remnant of the Crusaders had formed a sovereignty among the mountains; and the daring valour and old independence of the Druses were regarded as proofs of their descent from that noble band. The Emir also either found or feigned a chivalric connexion with the House of Lorraine, and the priesthood and poets of Italy were soon enthusiastic in the cause of a prince who had come to restore romance and religion among the forests and valleys of Lebanon.

Fakhr-ed-din returned, after an absence of nine years. But Florence had been to him what Capua was to the Carthaginian. The hardy mountaineer returned the Italian voluptuary. He built gilded palaces and marble baths, planted European gardens, and even adorned his pavilions with pictures, the abomination of the Koran. He rashly abandoned his stronghold in the hills, and led a life of luxury among the shades and breezes of the shore.

But his evil day was at hand; his indignant subjects deserted him; his sovereign Amurath IV., resolved on his extinction; and the Pasha of Damascus marching a powerful

army against the Emir's troops, after two defeats, gained a third bloody battle, in which Fakhr-ed-din saw his gallant son Ali fall, and himself undone. Still his spirit was unbroken; he took refuge in one of his mountain fortresses; and though now deprived of all allies, and advanced in age, he made a daring defence, and after a year of heroism, saw the enemy retire in exhaustion from the walls. But intrigue accomplished what could not be done by arms. He was seized by a band of conspirators, and betrayed to the Sultan. The captive was received at Constantinople with honour, but his fate was already sealed in the Divan; he was thrown into a dungeon, and after a brief period of confinement, strangled, at the age of seventy (A.D. 1633).[1]

[1] Sandys's Travels. D'Arvieux, i.

THE CITADEL OF SIDON.

On the south of Sidon, and on a height commanding the City, stands the large square tower now designated as the Citadel, though formerly perhaps no more than a blockhouse, or advanced post of the general fortifications. It, however, boasts a romantic antiquity, being supposed to belong to the age of the Crusades, if not to have been actually built by Louis IX. (A.D. 1258).[1]

On a coast where good harbours are so rare, and where the winds from both the sea and the mountains blow with such violence, the harbour of Sidon early attracted a memorable commerce; and its command, even in later periods, was obviously a matter of importance. It thus exercised the rude engineering of the Crusaders, who built another Castle on a rock in the sea, connected with the shore on the north by a causeway of nine arches. But, as the harbour also exposed the City to hazard from the Turkish fleets, the still ruder science of the celebrated Fakhr-ed-Din found no other expedient for its protection, than partly filling up the inner harbour with the fragments of ancient pillars, so that boats alone can enter it. Large vessels lie outside the entrance, on the north of a ledge of rocks, where they find sufficient protection from W.S.W. winds, but lie open to those from the north.

The Artist strikingly observes: "From a little farm-house, with a garden of olives and mulberries, we had our first view of Sidon. It is one of the finest that I have yet seen in this country. This once noble City, jutting out upon its promontory into the clear, blue sea, and connected with its ancient Citadel by a bridge and causeway; with the snow-clad peaks of Lebanon in the distance, reflected in the Mediterranean in all the glories of a Syrian sunset, formed a superb spectacle."[2]

[1] Nau. p. 585. Pococke, ii. 87. Turner's Tour, 87, quoted by Robinson, Biblical Researches, iii. 418.
[2] Roberts's Journal.



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THE CITADEL OF SIDON.



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BAALBEC, GENERAL VIEW.

BAALBEC.

THE plain between the Libanus and Antilibanus is divided into the Bekaa, and the territory of Baalbec.[1] But little is known of the ancient history of this once beautiful City. Probably owing its wealth, if not its origin, to the traffic which was carried on between Tyre and Palmyra; it was, like them, an early seat of idolatry and corruption.[2] But its Temple, the source of its existing fame, was due to Rome. The importance of the City as a military position had attracted the eye of the Imperial Government, and in the reign of Augustus it was made a fortress; 149 years after, Antoninus Pius built the present Temple, on the site of a former one. In the reign of Constantine, the fabric shared the general fate of the heathen shrines, and was first abandoned, and then consecrated as a Christian Church. The Saracen invasion at length threw it into the hands of Moslem. In the fluctuations of their fortune, it was again turned into a fortress. The frequent earthquakes of Syria added their share of devastation; and the chief matter of surprise is, that, exposed to so many agents of ruin, any portion of this magnificent fabric should survive, to excite the curiosity, or delight the taste of Europe, at the end of seventeen centuries.[3]

There have been frequent descriptions of the Temple, but the limits to which we are necessarily confined and the changes which are constantly occurring in the buildings, from earthquakes, and the barbarism of the Arabs, induce us to prefer the brief, yet expressive and graphic, notice by the Artist himself.

"Leaving Zahley, and continuing our course along the base of Libanus, we struck into the plain, and bearing N.E., for about two hours, we came in sight of Baalbec.

"Next day though the rain continued to fall without intermission, and though I was seized with fever; such was my delight and wonder at the stateliness of the Temple, that I could not resist visiting and examining every portion of it, until I became totally exhausted, and was confined to my bed for some time.

"I feel that, it must be difficult to convey, even with the pencil, any idea of the magnificence of this ruin, the beauty of its form, the exquisite richness of its ornament, or the vast magnitude of its dimensions. The whole is contained within an irregular oblong enclosure, which has once been obviously used as a place of defence; a comparatively small portion of it being occupied by the Temple. The Portico, which, with two of the sides, has been thrown down, originally contained eight pillars in front and fourteen on each side, each pillar being six feet three inches in diameter, and thus

[1] Burckhardt, Travels, 35. Bekaa, in Hebrew, signifies a mulberry-tree; which abounds in this place. This, with the common Syrian prefix, Baal, might have made the name of the City. But Pococke regards it as a corruption of Baalbeit (or Beth), the House of Baal.

[2] Macrob.

[3] Baalbec, like all the principal relics of Asiatic antiquity, had remained almost unknown, until the commencement of the last century. The existence of our mercantile factories on the Syrian coast then directed a considerable degree of intelligence and interest to the Cities of the interior; and Baalbec and Palmyra began to be visited by European travellers. Maundrell, Pococke, Volney, Burckhardt, Irby and Mangles, Richardson, Lamartine, and other accomplished investigators, have given striking details of the architecture of Baalbec. But the folio of Dawkins and Wood, containing designs and descriptions of the most elaborate order, remains still the standard volume.

reaching, base and capital included, a height of seventy feet. The whole was evidently constructed without mortar, but the joints of the pillars have been fixed by cramps of bronze.

"The grand doorway is of immense size, formed of vast stones, and sculptured with the richest decoration. From the marks of fastenings, the entrance was probably closed with a curtain or veil as in the Jewish Temple, and in some of the Spanish churches at this day. The enclosure is divided into three great Courts, in the innermost of which the principal building stands."[1]

An arched avenue, or portal, 150 paces long, formed its approach. The breadth of the Temple itself is 32 yards; the whole length 64, of which, however, 18 are taken up by the Ante-Temple.[2]

[1] Roberts's Journal.

[2] Maundrell's Travels.

JENIN.

Jenin is a town situated at the mouth of a valley, opening into the great plain of Esdraelon.[1] It is the chief place of the district embracing the plain, and is the residence of the Governor of the district. Jenin had been supposed to occupy the site of the ancient Jezreel, but this opinion is strongly opposed; and the Ginæa of Josephus is asserted to be the original town. Its first occurrence in modern history is in the Crusades; but in the greater frequency of journeys to Palestine its name has become familiar, from its lying in the great route from Jerusalem to Nazareth. The town lies in the midst of plantations of fruit-trees, surrounded by fences of the prickly pear. The houses are of stone, and tolerably well built; the number of inhabitants probably two thousand.

The site of Jezreel is a matter of interest, from its connexion with the Jewish history, peculiarly in the reign of Ahab.[2] It was here that the murder of Naboth was perpetrated, which brought down a Divine malediction on Ahab, Jezebel, and their dynasty.[3] It is strongly argued, that the true position is that of Zerin, a small village standing on the brow of a deep valley, running down E.S.E. along the northern wall of the mountains of Gilboa. Zerin itself lies comparatively high, and commands a wide and noble view; to the East extending to the mountains of Ajilun, beyond the Jordan, and to the West including the whole great Plain, to the long ridge of Carmel. It is a most magnificent site for a city. The conclusion thus drawn from locality, and from the historians of the Crusades, is, that here had once been the city, and is the Plain of the ancient Jezreel.

[1] The elevation of Jenin, and of the plain adjacent, is 515 Paris feet. Schubert, Reisc. iii. 162.

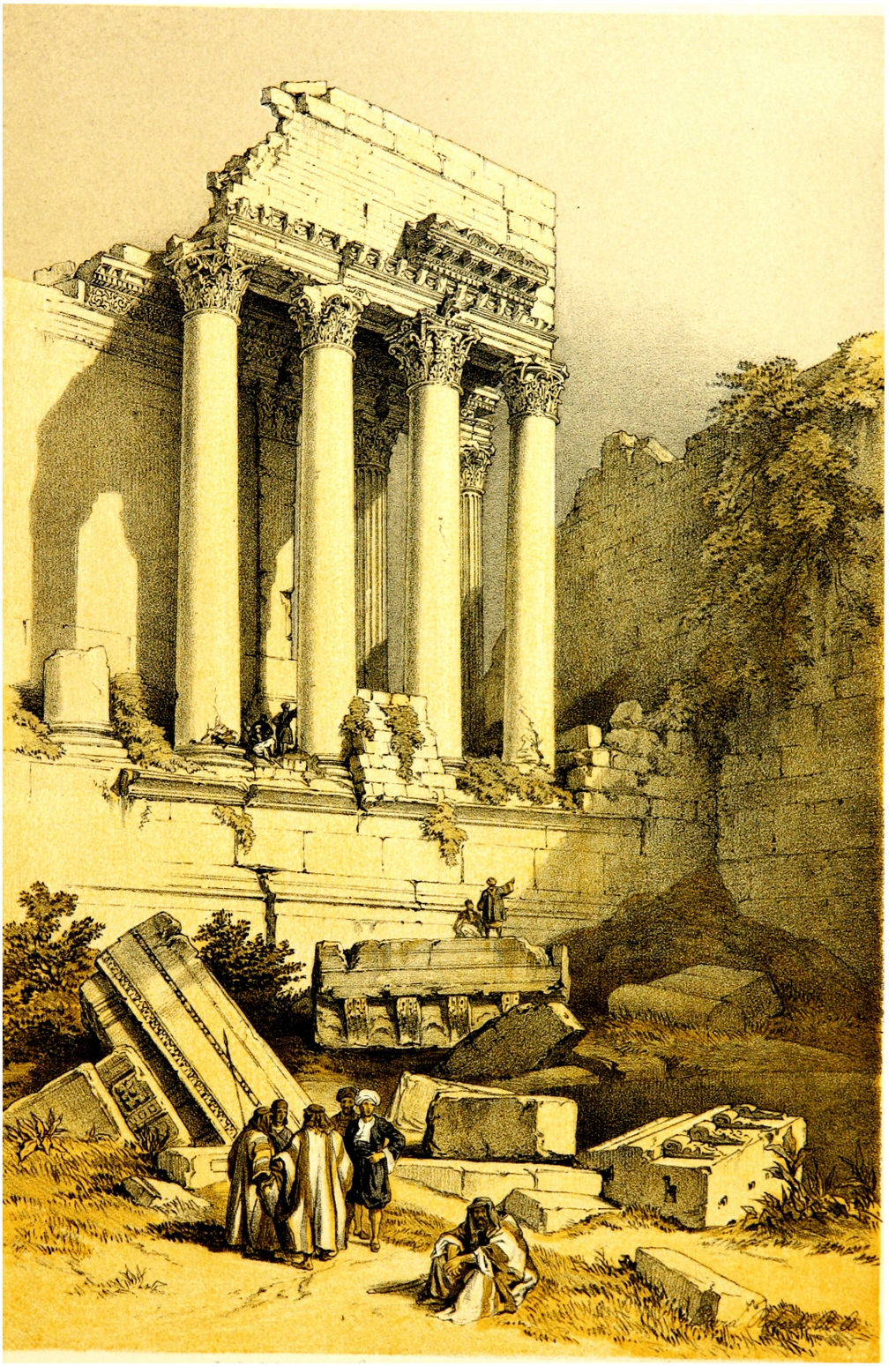
[2] 1 Kings, xviii. 45, &c.

[3] 2 Kings, ix. 14; x. 1, &c.



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JENIN. ANCIENT JEZREEL.



REMAINS OF THE WESTERN PORTICO, BAALBEC.

This View, from its being simply a lateral elevation of the external wall of the Adytum, with the remains of the Portico, partly prostrate and partly standing, perhaps conveys a more true representation than some of the others, where the perspective becomes more abrupt; at the same time it is necessary to mention that the columns seem *stunted*, an effect produced by their being built up to the height of about six feet in a wall, when the whole structure had been turned into a place of defence. "The enormous size of the marble blocks of which the columns are composed is distinctly shown here, even from the efforts which have been made for their overthrow; most of them being of two blocks, and none more than three. Between the remaining shafts and the wall is seen a portion of the Soffit, which connected the colonnade with the external wall. The intricate pattern and rich sculpture of this portion cannot be looked on without the highest admiration at the fancy and skill of Roman workmanship. There is something also that exhibits remarkable contrivance, in the fine polish of the joints of those pillars, while their exterior is left in the rough; the inner faces of the blocks being wrought so fine, that they could require no cement; the edge of a pen-knife can scarcely be forced between them. No cement has been used, but they have been fixed together by square metal cramps, of great size; an ancient means of preservation, which, though probably effectual against time, and even against earthquakes, has, unfortunately, tempted the barbarian masters of the country to destroy them, for the value of the metal. This mode of fixing the chief portions of the edifice seems to have been extensively employed. The sockets are still visible, in which were placed the bars for the support of the Pediment and Frieze. Had those been left in their places, the earthquakes would have probably spared a large proportion of its beauty; they might have shaken the building, but they might have failed to destroy."[1]

The material of which the Temple is constructed is a compact limestone, resembling marble. In its original state, it must have been most imposing; around it was a row of beautiful Corinthian columns, forty-five feet high, nineteen feet in circumference, and eight or nine feet apart, and at the same distance from the wall; the whole surmounted by a noble cornice seven feet high, with the interval to the wall covered by a carved ceiling of remarkable delicacy. Of the columns, there were originally fourteen on a side, sixteen in front, and eight in the rear, counting the corner ones of both numbers. Of those, nine still remain on the north side, with the ceiling, four on the south, and six on the west. Some of the columns have slipped from their pedestals, and recline unbroken against the wall of the Temple; the remainder have fallen over into the area below.

A late traveller thus touchingly conveys his impressions of this noble and solemn scene:—"The sun was fast sinking behind Lebanon, and the shadows of the mountain were gradually encroaching on the silent and desert plain, when a sort of consciousness of

[1] Roberts's Journal.

danger bade me return into the enclosure. At that moment a beautiful moon was just appearing over the hills to the eastward. As I entered the Grand Court, a general silence prevailed throughout; even the shepherd's pipe, which, but a few moments before had caught my ear in the plain, had now ceased to be heard. I directed my steps to the more perfect Temple, standing in the area below, but the masses of prostrate columns and fractured marbles seemed to interdict an approach." At length, after repeated falls, and disturbing a whole host of wild pigeons, he reached the interior. "One half of the building, which is roofless, lay in gloomy shadow, while the moonlight rested softly on the upper story of the remainder, and gave a fanciful embellishment to its elaborate sculptures. Viewed by day, these beautiful structures, though replete with interest and delight, carry with them a mingled feeling of humiliation at the transitory greatness of all human conceptions, and regret that such proud relics of genius should be in the hands of a people incapable of appreciating their merits; and consequently heedless of their complete destruction. While by the uncertain light which reigns at this hour, the greater part of the deficiencies are supplied by fancy, and the mind is irresistibly carried back to the period of their perfect state."[1]

[1] Robinson's Travels, ii. 104.

BAALBEC, LOOKING TOWARDS LEBANON.

THIS is the most entire portion of the buildings, but is placed in a much lower horizontal plane than the Great Temple; though, on the south side, a subasement has been raised considerably from the ground. The view exhibits a portion of the Eastern Portico, and also gives some conception of the strength of the columns; in the instance of one which, though fallen against the wall, and breaking it in by its weight, has yet remained solid in its joints, in consequence of their being fastened by iron pins. Some of those pins were evidently a foot long, and a foot in diameter.

"When we compare," says Wood, "the ruins of Baalbec with those of many ancient cities which we visited in Italy, Greece, Egypt, and in other parts of Asia, we cannot help thinking these the remains of the boldest plan we ever saw attempted in architecture. Is it not strange then, that the age and undertaker of works, in which stability and duration have been so remarkably consulted, should be a matter of such obscurity?"[1]

The inhabitants of the country, Mussulmans, Jews, Christians, all confidently believe that Solomon built both Palmyra and Baalbec. But, that the City had both its name and worship from Heliopolis (the City of the Sun) in Egypt, we have classical authority. "In the City called Heliopolis, the Assyrians (Syrians) worship the Sun with great pomp, under the name of Heliopolitan Jove, and the statue of the god was brought from Egypt."[2] The Temple in its early state, was renowned for divination, the express province of Apollo.

[1] Wood and Dawkins, p. 6. Macrob. Saturnalia, lib. 1.

[2] Wood and Dawkins, p. 9.



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BAALBEC, LOOKING TOWARDS LEBANON.



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THE DOORWAY, BAALBEC

THE DOORWAY, BAALBEC.

On a subject of this order, no description can be so valuable as that of the individual who has surveyed it at once with the intelligent curiosity of a traveller, and the accurate eye of an Artist.

"This is, perhaps, the most elaborate work, as well as the most exquisite in its detail, of anything of its kind in the world. The pencil can convey but a faint idea of its beauty. One scroll alone, of acanthus leaves, with groups of children and panthers intertwined, might form a work of itself. Even independently of the beauty of the sculpture, and its excellent preservation, we are lost in wonder at the size of the stones, and at the nature of the machinery by which such masses were raised. Earthquakes have shaken this extraordinary remnant; but from the magnitude of the blocks which form the lintel, the central one, being wedge-shaped, has slipped only so far as to break away a portion of the blocks on either side, and thus remain suspended.

"But its effect is injured by a wall which crosses the Eastern Portico, and within a few feet of the doorway, so that the spectator is forced to look at it almost directly upwards. An eagle, with expanded wings, hovers in the centre of the lintel, bearing festoons of fruit and flowers. The fair proportions of this extraordinary work are injured below still more than above, by being buried ten or twelve feet in the ground, so that it necessarily looks stunted." Yet the whole performance, shattered, shortened, and hidden as it is, excites the highest admiration that can be given to a work of genius and beauty.[1]

The Artist proposes the question, whether the Eagle may not be rather the Egyptian emblem of sanctity than the Roman of empire, from the similitude of its position to that of the "Sacred Vulture," invariably placed on the lintels of the Egyptian temples. In this idea he nearly coincides with M. Volney, who remarks that the tuft upon its head proves that it is not the Roman Eagle. The same bird, too, is found on the Temple of Palmyra, and is, therefore, an Oriental Eagle, consecrated to the Sun, which was the divinity of both temples.

On the northern side of the portal is sculptured a winged form, hovering over head, and extending its wings two-thirds of the breadth of the gate; and on each side of the central Eagle is also sculptured a youth, or Genius, on the wing. The Eagle carries in its pounces a caduceus, and in its beak the strings coming from the end of the two festoons, whose other ends are supported by the two youths, or Genii.[2]

The breadth of this incomparable entrance is twenty-two feet; the height can be ascertained only when its bases shall be cleared from the accumulation of ruins and earth. The measure of the Temple within is forty yards long by twenty broad. Round the interior are two rows of pilasters. Between the pilasters are niches, which seem to have

[1] Roberts's Journal.

[2] Pococke conceives them to be Zephyrs, or emblems of the Atmosphere, as the Eagle was of the Sun.

been designed for the reception of statues. There are eight pilasters in a row, and seven niches, exclusive of those of the Adytum.

About eight yards from the upper end of the Temple, stood, until recently, two fine channelled pillars, which seem to have formed a partition, and to have supported a canopy over the head of the great Idol, whose place was probably in a large niche at the end. On those portions of the partition which remain are carvings in relievo of Neptune, tritons, fishes, sea-gods, Arion and his Dolphin, and other marine figures. The covering of the whole fabric is broken down. "But this I must say" (it is Maundrell, one of the most exact of travellers, who speaks), "that it strikes the mind with an air of grandeur beyond anything that I ever saw before, and is an eminent proof of the magnificence of the ancient architecture. About fifty yards distance from the Temple is a row of Corinthian pillars, very great and lofty, with a most stately architrave and lintel at top. This speaks itself to have been part of some very august pile."

THE CIRCULAR TEMPLE, BAALBEC.

About a hundred and fifty yards S.E. of the Great Temple stands a detached Temple, which must have been one of the most beautiful of those fine buildings in its early day. The entablature and cornice are supported by six columns on projecting bases, like the radii of a circle, forming a grand stylobate, with two columns on each side of the door. A broad flight of steps led to the entrance. The stylobate curves inwards between every two columns, thus forming a graceful corridor. It seems to have been crowned with a cupola, and to have been about twenty-three feet high from the ground. The study of ornament in all these fabrics is remarkable; wherever a wreath, a bust, or a statue, could be introduced, it has been placed there. In every interval between the columns, niches have been formed, evidently for statues, for the pedestals remain. The contrast of this Temple, in its diminutive size and delicate beauty, with the colossal piles in its neighbourhood, must have been peculiar and striking.[1]

The interior consisted of two stories, the upper surrounded with Corinthian pillars, the lower with Ionic; and in the time of Maundrell, it appears to have been used as a Church. An exact architectural description of the fabric is given in the folio of Wood and Dawkins, Plates XLII. &c.[2] Dismantled as it is, the eye is instantly captivated by its style. But, a few years will probably level it to the ground. The wild inhabitants have but little value for ruins, beyond their iron and limestone. Earthquakes are continually shaking the soil, and the only hope of saving the last honours of Syria is by rescuing and reviving them in England.

[1] G. Robinson's Travels, ii. 100.

[2] Wood and Dawkins—Baalbec, p. 27, Plates xlii. &c.



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THE CIRCULAR TEMPLE, BAALBEC.



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PORTION OF THE EASTERN PORTICO, BAALBEC.

PORTION OF THE EASTERN PORTICO, BAALBEC.

The Great Temple, with all its connected buildings, stands at the western extremity of the City, and just within the modern walls. A wall of moderate height, and flanked by square towers at intervals, encompasses the remaining portion of the City. The interior is covered with the ruins of private and public buildings.

The chief entrance to the Sacred Enclosure, in its original state, was a grand Portico of the Corinthian order, looking to the East, and approached by a broad and stately flight of stone steps. This entrance is now walled across, and flanked at the extremities by two square towers, evidently a later work, being built up with fragments of cornices and columns. Two Courts lead the way to the Great Temple itself. The first is a Hexagon of 144 feet diameter. From this there was an ascent into a vast Quadrangle of 347 feet in length, by 317 feet in breadth. Both Courts were evidently surrounded with buildings, probably for the dwellings of the priests; but those of the Hexagon are in such a state of dilapidation, as to defy any distinct conjecture. Those of the Quadrangle being in a ruined condition, give evidence of a succession of arcades and covered recesses of various less sizes; probably, Exedræ, or places of lecture for the priesthood and students, similar to those in the public groves of Greece; some of them squares of 43 feet, and some semi-circular, of 30 in diameter. The whole, with its noble columns, cornices, and elaborate sculpture, forming a scene, in its day of early beauty, to which the architectural world has no parallel.

The roofs of those chambers, which were all open to the Court, have fallen in, and have long since been in dust; but the exterior walls, from which they sprang, remain, and in sufficient preservation to give an idea of the immense labour bestowed on their decoration. A row of niches for statues extends the whole length of these walls, which are ornamented with rich mouldings, and divided by pilasters. There are similar niches in the buttresses between. Wild herbs have now sprung up on the summit, and added their green and picturesque luxuriance to the general ruin. A foundation wall is discoverable in the middle of the Quadrangle, but whether of a temple, it is hopeless to ascertain.

Still advancing to the westward, the stranger enters upon a grand Esplanade, a parallelogram of 230 feet by 118. This Court had arches similar to the former along its western and northern sides. On the southern side stood a row of magnificent Corinthian columns, surmounted by a highly sculptured architrave, making the whole height sixty or seventy feet above the epistylia. Of this colonnade six only are now erect; the remainder lie around them. The whole Esplanade being artificially raised above the level of the surrounding country, they form a very conspicuous object among the ruins.

The magnitude of the materials strikes the eye with scarcely inferior effect to the general decoration of those splendid reliques of ancient genius. "I cannot help," says

one of our latest and most intelligent travellers, "making a few observations on one mass of ruins, the imposing grandeur of which peculiarly struck us. I allude to that remnant of a Colonnade, of which there are six columns standing. The beauty and elegance of those pillars are surprising. Their diameter is seven feet, and we estimated their altitude at between fifty and sixty, exclusive of the epistylia, which is twenty feet deep, and composed of immense blocks of stone, in two layers of ten feet each in depth; the whole most elaborately carved in various devices. The space originally included by those pillars was 104 paces long by 50 broad."[1] The magnitude of the stones generally used in these buildings is extraordinary. In the west wall there are three stones which together measure 182 feet, with proportional depth. The largest which the Artist had ever previously seen were those in the Egyptian Temple of Dendera, 29 feet.[2] Some of the stones in the walls of Jerusalem were also of great size. But, "these are, perhaps, the most ponderous masses that human skill ever moved into a wall; and here they are raised between twenty and thirty feet from the foundation."[3] The largest stone of the three is 62 feet 9 inches long, the two others are about 60 feet each.[4]

[1] Irby and Mangles' Travels.
[2] Roberts's Journal.
[3] Richardson's Travels.
[4] Pococke.

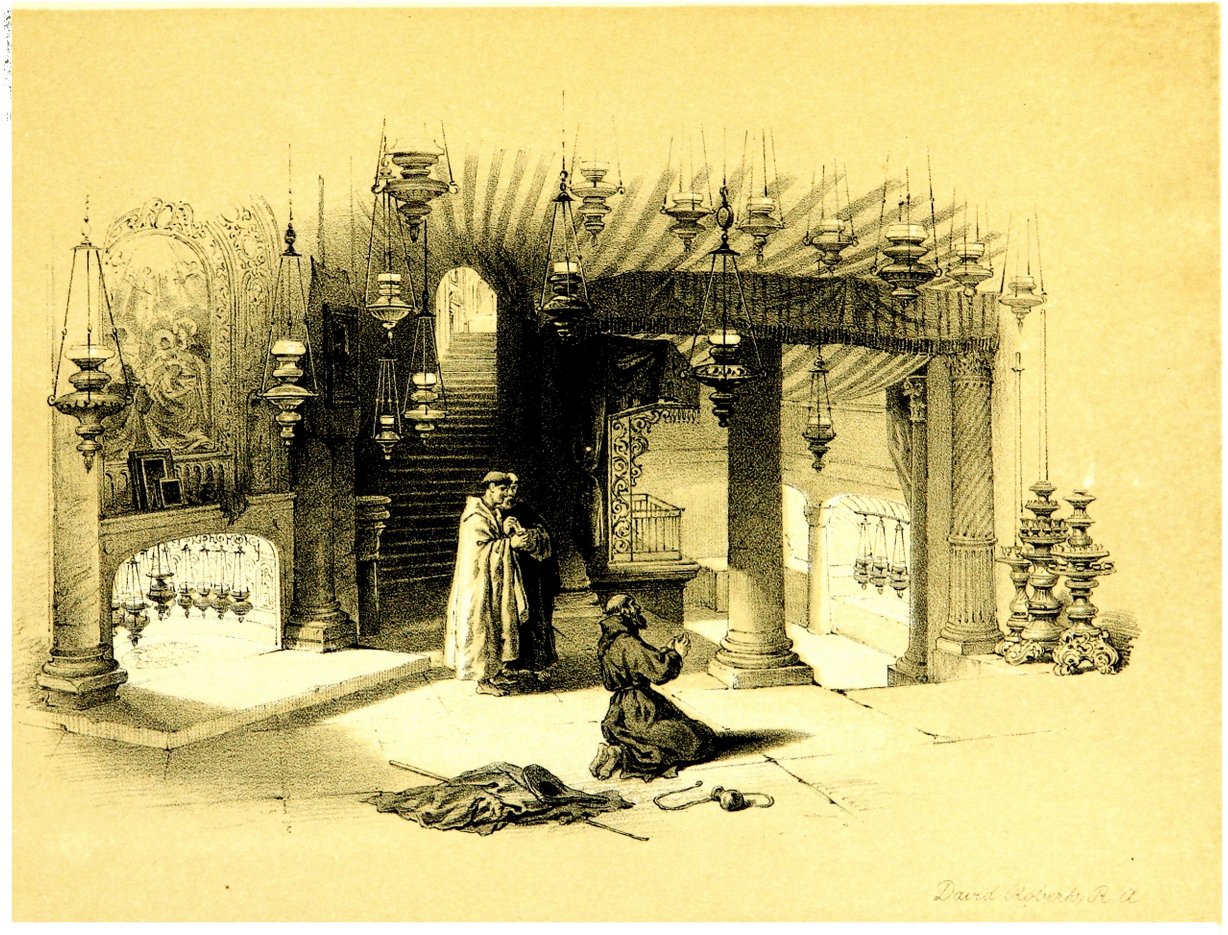
SHRINE OF THE NATIVITY.

THIS chamber, partly an excavation in the limestone, lies directly under the Church built by the mother of Constantine. It is thirty-seven feet long by eleven wide, and though now naked, when compared with the general decoration of the Greek shrines, is floored and walled with marble, and seems to have been once covered with Mosaic, of which some rich specimens still remain.

On the right are three lamps, suspended over the Manger in which our Lord was laid; opposite to this, the altar, covered with a canopy, is said by the Monks to mark the place where the Magi knelt to make their offerings. At the other end of the Grotto, in the semicircular recess, a glory represents the Star which guided the Magi. Round it is the inscription—

"HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST."

The manger now in the Grotto is only a substitute; the *original*, according to the Italians, having been removed to Rome by Sixtus V. It is now in the Church of Santa Maria Maggiore, in a small Chapel remarkable for the costliness of its ornaments. Numerous lamps, the gifts of Christian princes, throw light over the darkness of the chamber. Above the spot where the Magi knelt, is a picture exhibiting them in the act of worshipping; one of the wise men is an Ethiopian.



SERVICE IN THE NATIVITY, BETHLEHEM.



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BETHLEHEM

BETHLEHEM

In every age of Christianity Bethlehem has held a solemn place in the recollections of mankind. The history of which it witnessed the commencement can have no equal in its grandeur or in its purpose, for it extends to all the generations of the earth, and it proclaims mercy to all. The magnitude of the Gospel is so vast, that all human greatness disappears in its presence; its heights are sublime above all the imaginations of created beings; its depths are profound beyond all their penetration.

To have shared in the progress of this mighty minister of good, to have been visited by its visible presence, to have borne the vestiges of its early wonders, gives a title to the noblest honours which can be demanded by memory, or paid by gratitude. The very caverns and forests which echoed the Divine voice; the hills and waters which witnessed its power over Nature; the very dust of the Divine feet—all are consecrated. We feel that God has been there, and we involuntarily deem that His presence has not altogether departed.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our Righteousness."[1]

The place of the Nativity was distinctly marked in prophecy. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel; whose goings forth have been of old, from everlasting."[2]

Humanly speaking, nothing could be more improbable than that Bethlehem should be the birth-place of the Son of Mary: for the country of Joseph was in the northern province of Palestine, and it was also expressly prophesied that this northern province should be the chief scene of his existence, and even the very first which was to acknowledge his glory.

"The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, in Galilee of the nations; the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."[3]

Yet the prophecy which assigned the place of Nativity was so distinct, as to fix the unanimous expectation of all the Jewish authorities on Bethlehem. When the Magi came to Jerusalem, perhaps conjecturing that the King was to be born in his own royal city, the "chief priests and scribes of the people," being gathered together by order of Herod to determine the birth-place, "said unto him, In Bethlehem of Judæa, for thus it is written by the prophet."[4] And in Bethlehem he was sought, and found.

[1] Jerem. xxiii. 5, 6. [2] Micah, v. 2. [3] Isaiah, ix. 1, 2. Matt. iv. 16. [4] Matt. ii. 4, 5.

The village lies about two hours distance from Jerusalem, on the east and north-east slope of a long ridge; a deep valley, Wady Taamirah, being on the south side, which passes to the Dead Sea. The surrounding country, though hilly, is fertile and well cultivated.

In the distance are seen the hills of Moab, and below them is a glimpse of the Dead Sea.[1]

In the interval between the Greek Convent and the mountain border of the Dead Sea rises a hill, named the Hill of the Franks, from a legend of the Crusades. The ruins on its slope are Roman, and conjectured to be those of a palace and fortress of Herod the Great.[2]

[1] Roberts's Journal.

[2] Biblical Researches, ii. 173.

BETHANY.

BETHANY was the well-known scene of one of the mightiest miracles of our Lord—that Restoration of Lazarus to life, by which he especially proclaimed his power over the grave, in the immediate presence of Jerusalem. The results of this miracle were his kingly reception by the people, and that increased hostility of the Roman and Jewish government, which produced the unspeakable sacrifice of the Crucifixion.

Bethany owes all its present reverence, and even its present name, to this miracle; it being now called El-'Aziriyeh, from El-'Azir (Arab. Lazarus).[1] It is now a poor village, containing about twenty families, living in huts which exhibit evidence of having been formed out of the ruins of ancient buildings. Legends are of course busy. The monks profess to show the actual sites of the houses of Martha and Mary, and Simon the Leper. But the chief object of display is the Sepulchre of Lazarus, seen in the engraving as the small building on the left, with the circular dome.[2]

The Sepulchre is a deep vault excavated in the limestone rock, in the middle of the village, with a descent to it by twenty-six steps. This spot has been a place of remarkable veneration in very early ages; the "Crypt of Lazarus" being mentioned in A.D. 333, and also by Jerome about seventy years later, as the site of a Church; successive monasteries also having been built over it.[3]

[1] Biblical Researches, ii. 102.

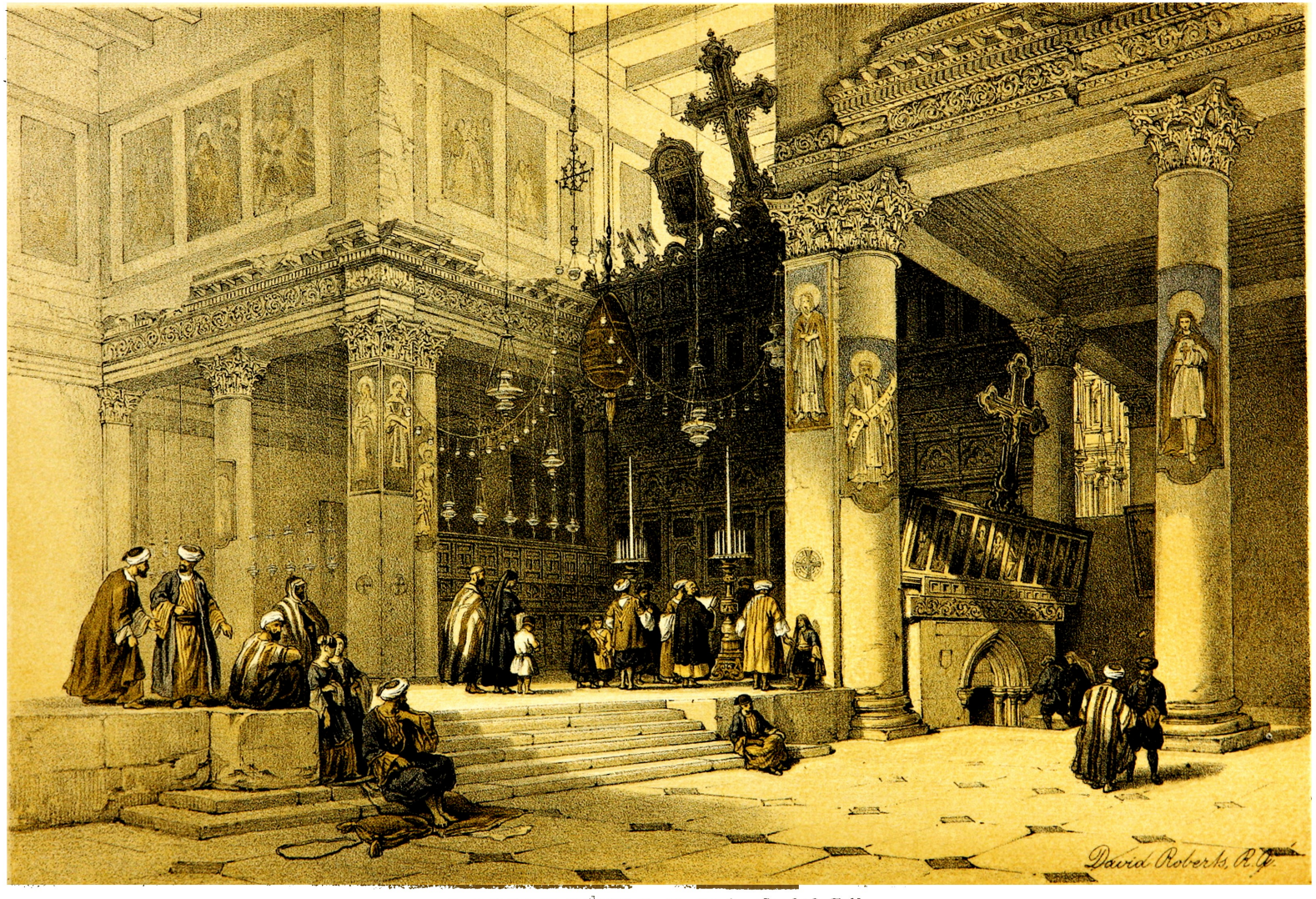
[2] Roberts's Journal

[3] Itin. Hieros. 596. Onomasticon, Art. Bethania, quoted by Robinson.



London. Published Dec.r 15th 1855, by Day & Son, Gate Street, Lincoln's Inn Fields

BETHANY



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CHANCEL OF THE CHURCH OF ST HELENA.

CHANCEL OF THE CHURCH OF ST. HELENA.

THIS once magnificent building was formed on the model of the Roman Basilica, and resembles the Church of St. Paul at Rome. The Nave is divided into aisles by forty pillars of yellow marble, of the Corinthian order. Above those pillars extends a series of scriptural subjects in Mosaic, of an elaborate kind, but now much dilapidated. A temporary screen divides the Nave from the Chancel and Transepts. An antique and gorgeous screen separates the people from the Altar. This view was taken when the priests and pilgrims were waiting for the "Holy Fire" to be brought from Jerusalem.

The Latin and Armenian Chapels are in the two transepts. A door under the platform on which the people stand opens upon a flight of steps leading to the Grotto of the Nativity. The principal entrance of this noble pile was once wide and lofty, but the doorway has been repeatedly filled up with brickwork, until it has become so low, that, to enter, the head must be stooped nearly to the knees; a sufficient evidence of the alarms under which the worship has from time to time been carried on, and of the general perils and vexations which beset the Christians in former periods of the power of Islamism.

The original magnificence of this building may be estimated from the costliness of its columns, each shaft being a single piece two feet and a half in diameter, and the columns eighteen feet in height, including the capital. The distance of the intercolumniations is seven feet; that of the rows, thirty. But the roof which they were to support was either partially destroyed, or never completed, for the only roof now is a wooden one; a humiliation which the monks, with their usual ingenuity, palliate by affirming that it is of the cedar of Lebanon. They apologise for the want of size in their lamps, by saying that the larger are brought only on great occasions from Jerusalem where they are deposited, from fear of their being stolen by the Greeks.[1] The Turkish domination will now probably become more humanised; but it has hitherto been exercised over these institutions with the usual corruption and severity of Islamism; the old privileges of the Convent were regularly sold to the highest bidder, and the Greeks, being the most opulent, have made themselves masters of the largest share.

The whole site of the Greek convent is regarded with peculiar reverence by the pilgrims, and relics are exhibited, which meet with a constant sale. As this village was the probable scene of the "Massacre of the Innocents" by Herod, some of the relics are referred to that event. A withered hand is shown as belonging to one of the infants; and an Altar stands over a pit, into which tradition says that their bodies were thrown. A rude picture hung above the Altar gives a startling delineation of the various

[1] Roberts's Journal. G. Robinson, i. 151.

agonies of the children, and the terror and despair of their parents. Other memorials point out the traditional scenes of the history of the Nativity. Joseph has an Altar in one of the excavations, and a second Altar designates the spot where he sat, meditating, during the birth of our Lord.

But, passing by those legends: the whole scene is full of high recollections to the Christian.—Here was the place of unquestioned miracle, the display of indescribable mercy; the beginning of a period which shall finish only in Glory and Eternity.

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THE HOLY LAND... AFTER LITHOGRAPHS
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MADE ON THE SPOT BY DAVID ROBERTS

NEW YORK: 1855-1856

DAVID ROBERTS

1796 - 1864

In a little over 40 years Roberts had painted and sold nearly 280 large oil paintings, over 50 of which were on the Holy Land.

Roberts left London in August 1838, landing in alexandria, Egypt 24 days later. He journeyed to Cairo and as far south as Abu Simbel. He then joined friends going to the Holy Land by way of Petra and southern Palestine, visiting Hebron and Gaza. He travelled to Jaffa, Jerusalem, Bethany, Jericho, Bethlehem, Nablus, Nazareth and Galilee, and up the coast to Tyre, Sidon, and Baalbek. He returned via Alexandria to London, arriving on the 21st of July 1839, "having been eleven months absent."

Since it had been a costly trip, Roberts suggested that his publishers issue a picture book of the Holy Land. F. G. Moon undertook the risk of publishing the books as Roberts had proposed. In 1842 Mr. Moon issued an announcement of the project, "The Holy Land: Views of Palestine, Egypt and Syria, from drawings made on the spot by David Roberts, R.A., with historical and descriptive notes by the Rev. George Croly, LLD.,..." The work appeared in parts between the years 1842 and 1849. There were 250 engraved plates in all, divided equally between Egypt and Syria.

By 1855 a cheaper edition in six volumes was produced by Day & Son. D. Appleton & Co. brought out an American edition with plates lithographied in small size. The George Camp Keiser Library has this smaller, six volume set, also published in 1855.

Brinton, John. "Roberts of the Prints" in ARAMCO World Magazine Vol. 21, #2 (1970).

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Croly.
The Holy Land, Syria, Idumea, Arabia,
Egypt, and Nubai.